

led to thirty which is the maximum dose. In this way, the total number of fruits taken comes to one thousand. When the drug is digested, one should take śāli or ṣaṣṭika rice with milk added with ghee. After the treatment is over, the patient should live on milk diet for the period double to that of treatment. By this one attains stable life-span of one hundred years without senility. Other attainments are as said earlier. [13]

(Thus is bhallātaka-kṣira)

भल्लातकानां जर्जरीकृतानां पिष्टस्वेदनं पूरयित्वा भूमावाकण्ठं निक्खातस्य औहभावितस्य दृढस्योपरि
कुम्भस्यारोप्योदुपेनापिधाय कृष्णमूत्तिकावलितं गोमयाम्बिरुपस्वेदयेत् ; तेषां यः स्वरसः कुम्भं प्रपद्येत्,
तमष्टभागमधुसंप्रयुक्तं द्विगुणघृतमद्यात् ; तत्प्रयोगाद्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ १४ ॥

(इति भल्लातकक्षीद्रम् ।)

The fruits of bhallātaka should be crushed and filled in a heating vessel which is put on a firm and uncted pitcher already dug underground upto the neck covered with a lid. Then after pasting it with black earth, it should be heated with cowdung fire. The extract which is collected in the lower pitcher should be taken out. It should be taken mixed with 1/8th honey and double the quantity of ghee. Regular use of this makes a person of the stable life-span of one hundred years without old age. Other attainments are as said earlier. [14]

(Thus is bhallātakakṣaudra)

भल्लातकतैलपात्रं सप्तस्कं माधुकेन कल्केनाष्टभागेन शतपाकं कुर्यादिति समानं पूर्वेण ॥ १५ ॥
(इति भल्लातकतैलम् ।)

The above bhallātaka taila should be taken in quantity of 2 kg. 560 gms. and cooked alongwith milk and paste of madhuka in 1/8th quantity. This should be repeated hundred times. Other details are as above. [15]

(Thus is bhallātaka taila).

भल्लातकसर्पिः, भल्लातकक्षीरं, भल्लातकक्षीद्रं, गुडभल्लातकं, भल्लातकयूषः, भल्लातकतैलं, भल्लातक-
पललं, भल्लातकसक्तवः, भल्लातकलवणं, भल्लातकतर्पणम्, इति भल्लातकविधानमुक्तं भवति ॥ १६ ॥

Bhallātaka is used in the following (ten) forms—bhallātaka ghṛta, bhallātaka-kṣira, bhallātaka-kṣaudra, guḍa-bhallātaka, bhallātaka-yūṣa, bhallātaka-taila, bhallātaka-palala, bhallātaka-saktu, bhallātaka-lavaṇa and bhallātaka-tarpaṇa. [16]

भवन्ति चात्र—

भल्लातकानि तीक्ष्णानि पाकीन्यग्निसमानि च । भवन्त्यमृतकल्पानि प्रयुक्तानि यथाविधि ॥ १७ ॥
एते दशविधास्त्वेषां प्रयोगाः परिकीर्तिः । रोगप्रकृतिसात्म्यकृतान् प्रयोगान् प्रकल्पयेत् ॥ १८ ॥
कफजो न स रोगोऽस्ति न विवर्त्योऽस्ति कथन । यं न भल्लातकं हन्याच्छीघ्रं मेधाग्निवर्धनम् ॥ १९ ॥

(इति भल्लातकविधिः ।)

प्राणकामाः पुरा जीर्णाश्चयवनाद्या महर्षयः । रसायनैः शिवैरेतैर्बूद्धुरमितायुषः ॥ २० ॥
 ब्राह्मं तपो ब्रह्मचर्यमध्यात्मध्यानमेव च । दीर्घायुषो यथाकामं संभृत्य त्रिदिवं गताः ॥ २१ ॥
 तस्मादायुःप्रकर्षार्थं प्राणकामैः सुखार्थिभिः । रसायनविधिः सेव्यो विधिवत्सुसमाहितैः ॥ २२ ॥

Here are the verses—

The fruits of bhallātaka are irritant, inflaming and like fire but become like nectar if used methodically. Their use in the above ten forms is described which should be prescribed considering the disease, constitution and suitability. There is no disorder of kapha and obstructive condition which is not ameliorated by bhallātaka quickly. Moreover, it promotes intellect and agni. (Thus is the method of administration of bhallātaka).

In early days, the old great sages like Cyavana etc. who, desiring vital strength, attained immeasurable life-span by using these beneficial rasāyana formulations. After attaining longevity they performed, as desired, spiritual penance, celibacy and self-meditation and (in the end) migrated to heaven. Hence those who desire longevity, vital strength, and happiness should use the rasāyana methodically and carefully. [17-22]

तत्र श्लोकः—

रसायनानां संयोगाः सिद्धा भूतहितैषिणा । निर्दिष्टाः प्राणकामीये सप्तत्रिंशन्महर्षिणा ॥ २३ ॥

Now the summing up verse—

In this quarter relating to desire for vital stength the great sage, compassionate on creatures, described thirty seven successful formulations of rasāyana. [23]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये प्राणकामीयो
 नाम रसायनपादो द्वितीयः ॥ २ ॥

Thus ends the second quarter on desire for vital strength in the chapter on rasāyana in Cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. (1.2)

रसायनाध्याये तृतीयः पादः

Third quarter in the chapter on rasāyana (1.3)

अथातः करप्रचितीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of rasāyana on hand-plucked (fruits of āmalaki). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

करप्रचितानां यथोक्तगुणानामामलकानामुद्धृतास्थनां शुष्कचूर्णितानां पुनर्मधे फाल्गुने वा मासे त्रिःसप्तकृत्वः स्वरसपरिपीतानां पुनः शुष्कचूर्णीकृतानामादकमेकं ग्राहयेत्, अथ जीवनीयानां बृंहणीयानां स्तन्यजननानां शुक्रजननानां वयःस्थापनानां पड्विरेचनशताश्रितीयोक्तानामौषधगणानां चन्दनागुरुधवतिनिशब्दिरशिशापासनसाराणां चाणुशः कृत्तानामभयाविभीतकपिष्ठलीवचाचब्यचित्रकविडङ्गानां च समस्तानामादकमेकं दशगुणेनाम्भसा साधयेत्, तस्मिन्नादकावशेषे रसे सुपूते तान्यामलकचूर्णानि दत्त्वा गोपयाग्निभिर्वैशविदलशरतेजनाग्निभिर्वा साधयेद्यावदपनयाद्रसस्य, तमनुपदग्धमुपहृत्यायसीषु पात्रीच्वास्तीर्य शोषयेत्, सुशुष्कं तत् कृष्णाजिनस्योपरि दृष्टिं ऋक्षणपिष्ठमयःस्थाल्यां निधापयेत् सम्यक् तच्चूर्णमयश्चूर्णाष्टभागसंग्रह्यकं मधुसर्पिर्भ्यामग्निवलमभिसमीक्ष्य प्रयोजयेदिति ॥ ३ ॥

The hand-plucked fruits of āmalaki having aforesaid properties should be taken and after their seeds are removed they are dried and powdered. Again in the month of Māgha or Phālguna (late winter) this powder should be impregnated 21 times with the juice of fresh āmalaka fruits, dried and powdered again. 2 kg. 560 gms. of this powder should be taken. Now the drug belonging to the groups vitaliser, bulk-promoting, galactogogue, semen-promoting and age-sustainers mentioned in the chapter on six hundred evacuatives (sū. iv); and finely cut heartwood of sandal, aguru, dhava, tiniśa, khadira, śimśapā and asana and also of haritaki, bibhitaka, pippali, vacā, cavya, citraka and viḍaṅga—All together should be taken in quantity of 2 kg. 560 gm. and boiled in ten times of water. When one-tenth (2 litres 560 ml.) remains, the decoction should be filtered well and added with the above powder of āmalaka. Now this should be heated on cow-dung fire or the fire of bamboo chips or reed stalks till the liquid portion is evaporated. This unburnt material should be collected and spreading on iron plates dried. When it is dried well it should be powdered finely with stone slabs on the deer-hide and stored carefully in an iron-vessel. This powder added with one-fourth quantity of iron powder (bhasma) and mixed with honey and ghee should be used according to the power of digestion. [3]

भवन्ति चात्र—

एतद्रसायनं पूर्वं वसिष्ठः काश्यपोऽङ्गिराः। जमदग्निभरद्वाजो भृगुरन्ये च तद्रिधाः ॥ ४ ॥

प्रयुज्य प्रयता मुक्ताः थ्रमव्याधिजराभयात्। यावदैच्छस्तपस्तेपुस्तलप्रभावान्महाबलाः ॥ ५ ॥

इदं रसायनं चक्रे ब्रह्मा वार्षसहस्रिकम्। जराव्याधिप्रशामनं बुद्धीन्द्रियबलप्रदम् ॥ ६ ॥

(इत्यामलकायसं ब्राह्मरसायनम् ॥)

Here are the verses—

This rasāyana formulation, in early days, was used by Vasiṣṭha, Kaśyapa, Aṅgiras, Jamadagni, Bharadwāja, Bhṛgu and similar other sages who by using

this methodically became free from exertion, disease, senility and fear and attaining great strength due to its effect performed penance as desired. This rasāyana (formulation) was developed by Brahmā and it provides a life-span of one thousand years, alleviates senility and diseases and promotes strength of intellect and sense organs. [4-6]

(Thus is Āmalakāyasa Brāhma rasāyana).

तपसा ब्रह्मचर्येण ध्यानैन प्रशमेन च । रसायनविधानैन कालयुक्तेन चायुषा ॥ ७ ॥
स्थिता महर्षयः पूर्वं, नहि किञ्चिद्द्रसायनम् । ग्राम्यानामन्यकार्योणां सिध्यत्यप्रयत्नात्मनाम् ॥ ८ ॥

In early days, the great sages attained stable life-span by applying the rasāyana treatment properly and timely due to penance, celibacy, meditation and serenity because no rasāyana treatment succeeds in persons who are inattentive, engaged in other works and live in villages. [7-8]

संवत्सरं पयोद्वृत्तिर्गां मैथ्ये वसेत् सदा । सावित्री मनसा ध्यायन् ब्रह्मचारी यतेन्द्रियः ॥ ९ ॥
संवत्सरान्ते पौर्णी वा माघी वा फाल्गुनी तिथिम् । यद्योपवासी शुक्लस्य प्रविश्यामलकीवनम् ॥ १० ॥
बृहत्फलाढ्यमारुह्य द्रुमं शाखागतं फलम् । गृहीत्वा पाणिना तिष्ठेजपन् ब्रह्मामृतागमात् ॥ ११ ॥
तदा ह्रवश्यमसृतं वसत्यामलके क्षणम् । शर्करामधुकल्पानि ऋद्वन्ति सृदूनि च ॥ १२ ॥
भवन्त्यमृतसंयोगात्तानि यावन्ति भक्षयेत् । जीवेद्र्वप्सहस्राणि तावन्त्यागतयौवनः ॥ १३ ॥
सौहित्यमेषां गत्वा तु भवत्यमरसन्निभः । स्वयं चास्योपतिष्ठन्ते श्रीवेदा वाक् च रूपिणी ॥ १४ ॥

(इति केवलामलकरसायनम्)

For a year one should live in the midst of cows on milk diet meditating on Sāvitrī mantra, observing celibacy and controlling his sense organs. At the end of the year, he should fast for three days and then should enter into a forest of āmalaki trees on full moon day of the month of Pauṣa, Māgha or Phālguna (winter). There climbing on one of the trees having big fruits should take the fruit situated on a branch by hand and wait for some time repeating the Brahman (om) mantras till nectar comes in. During this period nectar positively resides in āmalaka fruits which, due to presence of nectar, become sweet like sugar and honey, unctuous and soft. The person having regained youthfulness lives the number of thousands of years equal to that of fruits eaten. After getting saturated fully with them one becomes like god and Śrī (goddess of wealth), vedas and personified knowledge attend to him themselves. [9-14]

(Thus is Kevalāmalaka rasāyana).

त्रिफलाया रसे मूत्रे गवां क्षारे च लावणे । क्रमेण चेहुदीक्षारे किञ्चुकक्षार एव च ॥ १५ ॥
तीक्ष्णायसस्य पत्राणि वद्विर्णानि वापयेत् । चतुररुलदीर्घाणि तिलोत्सेधतनूनि च ॥ १६ ॥
आत्वा तान्यञ्जनाभानि सूक्ष्मचूर्णानि कारयेत् । तानि चूर्णानि मधुना रसेनामलकस्य च ॥ १७ ॥

युक्तानि लैहवत् कुम्भे स्थितानि घृतमाविते । संबत्सरं निधेयानि यवपल्ले तथैव च ॥ १८ ॥
 दद्यादालोडनं मासे सर्वत्रालोडयन् बुधः । संबत्सरात्यये तस्य प्रयोगो मधुसर्पिषा ॥ १९ ॥
 प्रातः प्रातर्बलापेक्षी सात्म्यं जीर्णं च भोजनम् । पष पव च लौहानां प्रयोगः संप्रकीर्तिः ॥ २० ॥
 नाभिघातैर्न चातक्कैर्जरया न च मृत्युना । स धृष्यः स्याद्ग्रजप्राणः सदा चातिवलेन्द्रियः ॥ २१ ॥
 धीमान् यशस्वी वाक्ससदः श्रुतधारी महाधनः । भवेत् समां प्रयुज्ञानो नरो लौहरसायनम् ॥ २२ ॥
 अनेनैव विधानेन हेष्टश्च रजतस्य च । आयुःप्रकर्षकृत्सदः प्रयोगः सर्वरोगनुत् ॥ २३ ॥

(इति लौहादिरसायनम् ।)

The paper-like pieces of sharp iron four fingers long and thin like sesamum seeds should be heated till they are red hot. Then they should be dipped in decoction of triphalā, cow urine, alkali prepared from lavaṇā, īngudi and palāśa. When they are transformed like collyrium they should be powdered finely. This powder mixed with honey and juice of āmalaka (fruits) should be made into a linctus which should be kept in a ghee-uncted pitcher and stored for a year in granary of barley stirring it from all sides every month. After the end of the year, it should be taken mixed with honey and ghee every morning according to strength along with suitable diet after the drug is digested. This is the method of administration of all the metallic preparations.

One who uses the iron rasāyana, is not overcome by injury, diseases, senility and death because he possesses vital strength like that of elephant and exceedingly strong sense organs. The persons using the metallic rasāyana for a year becomes intelligent, renowned orator, scholar and wealthy. By the same method, the use of gold or silver rasāyana provides longevity and alleviates all diseases. [15-23]

(Thus is the Lauhādi rasāyana).

ऐन्द्री मत्स्याख्यको ब्राह्मी वचा ब्रह्मसुवर्चला । पिप्पल्यो लवणं हेम शङ्खपुष्पी विषं घृतम् ॥ २४ ॥
 पषां त्रियवकान् भागान् हेमसर्पिणीविषैर्विना । द्वौ यवौ तत्र हेष्टस्तु तिलं दद्याद्विषस्य च ॥ २५ ॥
 सर्पिषश्च पलं दद्यात्तदैक्षयं प्रयोजयेत् । घृतप्रभूतं सक्षीद्रं जीर्णं चान्नं प्रशास्यते ॥ २६ ॥
 जराब्याधिप्रशामनं स्मृतिमेधाकरं परम् । आयुष्यं पौष्टिकं धन्यं स्वरवर्णप्रसादनम् ॥ २७ ॥
 परमोजस्करं चैतत् सिद्धमैन्द्रं रसायनम् । नैनत् प्रसदहते कृत्या नालक्ष्मीर्न विषं न रुक् ॥ २८ ॥
 विषं सकुष्ठं जठराणि गुल्माः प्लीहा पुराणो विषमज्वरश्च ।
 मेधास्मृतिश्चानहराश्च रोगाः शाम्यन्त्यनेनातिवलाश्च वाताः ॥ २९ ॥

(इत्यैन्द्रं रसायनम्)

Aindri, matsyākhyaka, brāhma, vacā, brahma-suvarcalā, pippalī, lavaṇā, śaṅkhapuṣpi, all in quantity of three barely grains, gold in that of two barley grains, viṣa equal to one sesamum seed and ghee 40 gms,—all should be mixed together and used. After the food is digested, diet containing honey and plenty of ghee should be given.

This successful Aindra rasāyana alleviates old age and diseases, promotes memory and intellect, enhances life-span, provides nourishment, excellence, clarity of voice, complexion and ojas. Magic spells, poison and pains can not resist its (subduing) effect. By this, leucoderma, leprosy, abdominal diseases, gulma, spleen enlargement, chronic intermittent fever; and the diseases taking away intellect, memory and knowledge and also the severe vātika disorders get alleviated. [24-29]

(Thus is Aindra rasāyana).

मण्डूकपर्णीः स्वरसः प्रयोज्यः क्षीरेण यष्टीमधुकस्य चूर्णम् ।
रसो गुडूच्यास्तु समूलपुष्प्याः कल्कः प्रयोज्यः खलु शङ्खपुष्प्याः ॥ ३० ॥
आयुःप्रदान्यामयनाशनानि बलाभिर्वर्णस्वरवर्धनानि ।
मेध्यानि चैतानि रसायनानि मेध्या विशेषेण च शङ्खपुष्पी ॥ ३१ ॥

(इति मेध्यरसायनानि)

The use of the juice of maṇḍūkaparṇī, the powder of yaṣṭimadhu with milk, the juice of guḍūcī (stem) alongwith its root and flowers and the paste of śaṅkha-puṣpi—these rasāyana drugs are life-promoting, disease-alleviating, promoters of strength, agni, complexion, voice and are intellect-promoting. Of them, śaṅkha-puṣpi is specifically intellect-promoting. [30-31]

(Thus are the intellect-promoting rasāyana drugs).

पञ्चाष्टौ सप्त दश वा पिप्पलीमधुसर्पिणा । रसायनगुणान्वेषी समामेकां प्रयोजयेत् ॥ ३२ ॥
तिस्रस्तिस्रस्तु पूर्वाङ्गे भुज्वाऽग्रे भौजनस्य च । पिप्पल्यः किञ्चुकक्षारभाविता घृतमर्जिताः ॥ ३३ ॥
प्रयोज्या मधुसंमिश्रा रसायनगुणैषिणा । जेतुं कासं क्षयं शोषं श्वासं हिक्कां गलामयान् ॥ ३४ ॥
अशांसि ग्रहणीदोषं पाण्डुतां विषमज्वरम् । वैस्वर्यं पीनसं शोफं गुल्मं वातबलासकम् ॥ ३५ ॥

(इति पिप्पलीरसायनम् ।)

One desirous of rasāyana effect, should take pippali in numbers of five, seven, eight or ten with honey and ghee for a year. (There is also another course such as) three pippali fruits should be taken in the morning, after meal and before meal. These fruits should first be impregnated with alkali of palāśa and then fried in ghee. These should be taken with honey by those who want rasāyana effect particularly in order to alleviate cough, wasting, phthisis, dyspnoea, hiccup, throat disorders, piles, disorders of grahaṇī, paleness, intermittent fever, disorders of voice, chronic rhinitis, swelling, gulma and vātabalāsaka. [32-35]

(Thus is pippali-rasāyana).

कमवृद्ध्या दशाहानि दशपैप्पलिकं दिनम् । वर्धयेत् पयसा सार्वं तथैवापनयेत् पुनः ॥ ३६ ॥
जीर्णं जीर्णं च भुजीत षष्ठिकं क्षीरसर्पिणा । पिप्पलीनां सहस्रस्य प्रयोगोऽयं रसायनम् ॥ ३७ ॥

पिप्पास्ता बलिभिः सेव्याः, शृता मध्यबलैनरैः । चूर्णीकृता हस्तबलैर्योज्या दोषामयान् प्रति ॥ ३८ ॥
दशपैष्पलिकः श्रेष्ठो मध्यमः षट् प्रकीर्तिः । प्रयोगो यख्तिपर्यन्तः स कनीयान् स चावलैः ॥ ३९ ॥
वृंहणं स्वर्यमायुष्यं पूर्णिहोदरचिनाशनम् । वयसः स्थापनं मेध्यं पिप्पलीनां रसायनम् ॥ ४० ॥
(इति पिप्पलीवर्धमानं रसायनम् ।)

On the first day ten pippali fruits should be taken with milk. From the second day onwards upto the tenth day ten fruits should be increased daily. From the eleventh day the number of fruits should be decreased gradually in the same order till it comes to ten (on the nineteenth day). After the drug is digested the person should take ṣaṣṭika rice with ghee extracted from milk. Thus the use of pippali in total number of one thousand is rasāyana in effect. The pippali fruits should be taken by the persons with high strength in the form of paste, by those with medium strength in that of decoction and by those with low strength in the form of powder keeping in view the dosas and the diseases. The initial use of ten pippali fruits is superior, that of six ones is medium and that of three fruits is inferior. These numbers are also applicable according to the degree of strength of the patient. The rasāyana use of pippali is bulk-promoting, beneficial for voice and life-span, alleviates spleen enlargement, sustains age and promotes intellect. [36-40]

(Thus is pippali-vardhamaṇa rasāyana).

जरणान्तेऽभयामेकां प्राग्भुक्ताद् द्रे विभीतके । भुक्तवा तु मधुसर्पिंभ्यां चत्वार्यामलकानि च ॥ ४१ ॥
प्रयोजयन् समामेकां त्रिफलाया रसायनम् । जीवेद्रप्तशतं पूर्णमजरोऽव्याधिरेव च ॥ ४२ ॥

(इति त्रिफलारसायनम् ।)

One haritaki (fruit) after digestion, two bibhitaka (fruits) after meals and four āmalaki (fruits) after meals should be taken with honey and ghee for a year. This triphalā rasāyana makes a person live for one hundred years devoid of old age and diseases. [41-42]

(Thus is triphalā rasāyana).

त्रैफलेनायसीं पात्रीं कल्केनालेपयेत्वाम् । तमहोरात्रिकं लेपं पिवेत् क्षीद्रोदकाप्लुतम् ॥ ४३ ॥
प्रभूतखेहमशनं जीर्णं तत्र प्रशस्यते । अजरोऽरुक् समाभ्यासाज्जीवेच्चैव समाः शतम् ॥ ४४ ॥

(इति त्रिफलारसायनमपरम् ।)

A new iron plate should be plastered with the paste of triphalā. After twenty four hours this paste should be collected and taken dissolved in honey water. After the drug is digested one should take meals with plenty of fat. By observing this for a year one lives one hundred years devoid of senility and diseases. [43-44]

(Thus the other triphalā rasāyana).

मधुकेन तु गाक्षीर्या पिप्पल्या क्षौद्रसर्पिषा । त्रिफला सितया चापि युक्ता सिद्धं रसायनम् ॥ ४५ ॥
 (इति त्रिफलारसायनमपरम् ।)

Triphalā mixed with madhuka, tugākṣīri and pippali along with honey and ghee or triphalā with sugar is a successful rasāyana. [45]

(Thus the other triphalā rasāyana).

सर्वलौहैः सुवर्णेन वचया मधुसर्पिषा । विडङ्गपिप्पलीभ्यां च त्रिफला लवणेन च ॥ ४६ ॥
 संवत्सरप्रयोगेण मेधास्मृतिवलप्रदा । भवत्यायुःप्रदा धन्या जगरोगनिवर्हणी ॥ ४७ ॥
 (इति त्रिफलारसायनमपरम् ।)

Triphalā alongwith all (six) metals including gold, vacā; or with viḍaṅga and pippali or with lavaṇa taken with honey and ghee for a year provides intellect, memory and strength, promotes life-span and excellence and alleviates senility and diseases. [46-47]

(Thus the other triphalā rasāyana).

अनम्लं च कषायं च कटु पाके शिलाजतु । नात्युष्णशीतं धातुभ्यश्चतुर्भ्यस्तस्य संभवः ॥ ४८ ॥
 हेमश्च रजतात्ताम्राद्वरात् कृष्णायसादपि । रसायनं तद्विधिभिस्तद्वृष्यं तच रोगनुत् ॥ ४९ ॥
 वातपित्तकफग्नैश्च नियूँहैस्तत् सुभावितम् । वीर्योत्कर्षं परं याति सर्वैरेकैकशोऽपि वा ॥ ५० ॥

Silājatu originates from four metals—gold, silver, copper and black iron and is slightly sour, astringent in taste, kaṭu in vipāka and is moderate (neither too cold nor too hot) in virya. This is rasāyana in effect and if applied methodically it is aphrodisiac and alleviates diseases. Its potency enhances if it is impregnated with decoctions of drugs alleviating vāta, pitta and kapha either singly or collectively. [48-50]

प्रक्षिप्तोद्भूतमध्येनत् पुनस्तत् प्राक्षपेद्रसे । कोणे सप्ताहमेतेन विधिना तस्य भावना ॥ ५१ ॥
 पूर्वोक्तेन विधानैन लोहैश्चर्णीकृतैः सह । तत् पीतं पयसा दद्याहीर्घमायुः सुखान्वितम् ॥ ५२ ॥
 जराव्याधिप्रशमनं देहदार्ढ्यकरं परम् । मेधास्मृतिकरं धन्यं क्षीराशी तत् प्रयोजयेत् ॥ ५३ ॥
 प्रयोगः सप्त सप्ताहाख्यश्वैकश्च सप्तकः । निर्दिष्टविधिभिस्तस्य परो मध्योऽवरस्तथा ॥ ५४ ॥
 पलमर्धपलं कर्षो मात्रा तस्य त्रिधा मता ।

The impregnation is performed by dipping it in lukewarm decoction and then taking it out at the end of the day, repeating this process for a week. Silājatu mixed with powdered metals should be taken with milk by the aforesaid method. This formulation provides happy long life, alleviates old age and diseases, stabilises the body, promotes intellect and memory and excellence if taken with milk diet. The use (of this rasāyana) is threefold—for seven weeks, three weeks and one week regarded as superior, medium and inferior. The dose also is threefold—40 gms., 20 gms. and 10 gms. [51-54]

जातेर्विशेषं सविधिं तस्य वक्ष्याम्यतः परम् ॥ ५५ ॥

हेमाद्याः सूर्यसंतप्ताः स्ववन्ति गिरिधातवः । जत्वाभं मृदु मृत्साच्छं यन्मलं तच्छिलाजतु ॥ ५६ ॥
मधुरश्च सतिक्षश जपापुष्पनिभश्च यः । कटुर्विषाके शीतश्च स सुवर्णस्य निश्चवः ॥ ५७ ॥
रूप्यस्य कटुकः श्वेतः शीतः स्वादु विपच्यते । ताप्रस्य वर्हिकण्ठाभस्तिकोणः पच्यते कटु ॥ ५८ ॥
यस्तु गुग्गुलुकाभास्तिक्षको लवणान्वितः । कटुर्विषाके शीतश्च सर्वश्चेष्टः स चायसः ॥ ५९ ॥
गोमूत्रगन्धयः सर्वे सर्वकर्मसु यौगिकाः । रसायनप्रयोगेषु पश्चिमस्तु विशिष्यते ॥ ६० ॥
यथाकमं वातपित्ते श्वेष्मापित्ते कफे त्रिषु । विशेषतः प्रशस्यन्ते मला हेमादिधातुजाः ॥ ६१ ॥

Now (I) will explain the specific characters according to the source and also the method of administration. The mountainous ores of gold etc. when heated by the sun excrete a material like lac, soft, smooth and clear. This is (known as) śilājatu. Śilājatu obtained from gold ore is sweet, slightly bitter, having colour like japā flower, pungent in vipāka and śita virya. That obtained from silver ore is pungent, white, cold and madhura in vipāka. Śilājatu obtained from copper ore is like peacock's neck, bitter, hot and kaṭu-vipāka. That which is like gugguluka, bitter, slightly saline, kaṭu-vipāk and cold is the one obtained from iron ore and is the best of all. All types of śilājatu smell like cow-urine and are applicable in all conditions. However, in the use of rasāyana, the last one is preferred. (As regards dosas), the above types of śilājatu are useful in vāta-pitta, Kapha-pitta, kapha and tridoṣa respectively. [55-61]

शिलाजतुप्रयोगेषु विदाहीनि गुरुणि च । वर्जयेत् सर्वकालं तु कुलत्थान् परिवर्जयेत् ॥ ६२ ॥
ते हृत्यन्तविरुद्धत्वादश्मनो भेदनाः परम् । लोके दृष्टास्तस्तेषां प्रयोगः प्रतिविध्यते ॥ ६३ ॥
पर्यांसि तक्राणि रसाः सयूषास्तोयं समूत्रा विविधाः कषायाः ।
आलोडनार्थं गिरिजस्य शस्तास्ते ते प्रयोज्याः प्रसमीक्ष्य कार्यम् ॥ ६४ ॥
न सोऽस्ति रोगो भ्रुवि साध्यरूपः शिलाहयं यं न जयेत् प्रसद्य ।
तत् कळयोगैर्विधिभिः प्रयुक्तं स्वस्थस्य चोर्जां विषुलां ददाति ॥ ६५ ॥

(इति शिलाजतुरसायनम् ।)

During administration of śilājatu, one should avoid vidāhi (causing burning and hyperacidity) and heavy substances particularly horse-gram. Horse gram, due to exceedingly contradictory nature, breaks the stones as seen in practice, that is why its use is contrain-dicated. Milk, buttermilk, meatsoup, vegetable soups, water, urine and various decoctions are used for dissolving śilājatu according to the object. There is no disease in the world which is not overcome by śilājatu. It also provides great energy to the healthy person if used methodically and timely. [62-65]

(Thus śilājatu rasāyana).

तत्र क्षेत्रः—

करप्रचितिके पादे दश षट् च महर्षिणा । रसायनानां सिद्धानां संयोगाः समुदाहृताः ॥ ६६ ॥

Now the summing up verse—

In the quarter on hand-plucked āmalaki fruits sixteen successful rasāyana formulations have been said by the great sage. [66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये
करप्रचितीयो नाम रसायनपादस्तृतीयः ॥ १ ॥

Thus ends the third quarter on hand-plucked (āmalaki fruits) in the chapter on rasāyana in Cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. (1.3)

रसायनाध्याये चतुर्थः पादः

Fourth quarter of the chapter on rasāyana. (1.4)

अथात आयुर्वेदसमुत्थानीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the (fourth) quarter in the chapter on rasāyana dealing with the uplift of the science of life. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [2]

ऋषयः खलु कदाचिच्छालीना यायावराश्च ग्राम्यौषध्याहाराः सन्तः सांपन्निका मन्दचेष्टा नातिकल्याश्च प्रायेण वभूत्वः । ते सर्वासामितिकर्तव्यतानामसमर्थाः सन्तो ग्राम्यवासकृतमात्मदोषं मत्वा पूर्वनिवासमपगतग्राम्यदोषं शिवं पुण्यमुदारं मेध्यमग्रम्यमसुकृतिभिर्गङ्गाप्रभवममरगन्धर्वकिन्नरानुचरितमनेकरक्षनिवयमचिन्त्याद्भूतप्रभावं ब्रह्मर्षिसिद्धचारणानुचरितं दिव्यतीर्थैषधिग्रभवमतिशरण्यं हिमवन्तममराधिपतिगुसं जग्मुर्भृगवङ्गिरोऽत्रिवसिष्ठकश्यपागस्त्यवामदेवासितगौतमप्रभृतयो महर्षयः ॥ ३ ॥

The sages, hermits as well as mendicants, at certain periods, due to intake of domestic drugs and diet mostly became heavily corpulent, with movements slowed down and unhealthy. Being unable to perform their routine duties, they considered their own fault caused by domestic living and thus shifted to their previous abode, Himalayas, which is free from domestic defects, propitious, pious, noble, favourable for intellect, unapproachable for the unholy, the source of origin of Gaṅgā, frequented by the gods, gandharvas and kinnaras, the storehouse of many precious stones, having incomprehensible miraculous powers, resided by intellectual sages, accomplished persons and wanderers, the source of celestial centres and plants, the great

saviour and protected by the Lord of gods. This group of great sages consisted of Bhṛgu, Aṅgiras, Atri, Vasiṣṭha, Kaśyapa, Agastya, Pulastya, Vāmadeva, Asita Gautama etc. [3]

तानिन्द्रः सहस्रदगमरगुरुरवधीत्—स्वागतं ब्रह्मविदां ज्ञानतपोधनानां ब्रह्मर्णाम् । अस्ति ननु वो ग्लानिरप्रभावत्वं वैस्वर्यं वैवर्ण्यं च ग्राम्यवासकृतमसुखमसुखानुबन्धं च; ग्राम्यो हि वासो मूलमशस्तानां, तत् कृतः पुण्यकाङ्गिरजुयुवः प्रजानां, स्वशरीरमवेक्षितुं कालः, कालश्चायमायुर्वेदोपदेशस्य ब्रह्मर्णाम् ; आत्मनः प्रजानां चानुग्रहार्थमायुर्वेदमश्विनौ मह्यं प्रायच्छतां, प्रजापतिरश्विभ्यां, प्रजापतये ब्रह्मा, प्रजानामल्पमायुर्जराव्याधिवहुलमसुखमसुखानुबन्धमलपत्वादल्पतपोदमनियमदानाऽध्ययनसंचयं मत्वा पुण्यतममायुःप्रकर्षकरं जराव्याधिप्रशमनमूर्जस्करममृतं शिवं शारण्यमुदारं भवन्तो मत्तः श्रोतुमहृताथोपधारयितुं प्रकाशयितुं च प्रजानुग्रहार्थमायुर्वेदं ब्रह्म च प्रति मैत्रीं कारुण्यमात्मनश्चानुत्तमं पुण्यमुदारं ब्रह्मक्षयं कर्मेति ॥ ४ ॥

Indra, the preceptor of gods and having thousand eyes, said to them—Welcome to the intellectual sages, the knowers of Brahman, possessing wealth of knowledge and penance. You are having malaise, lustrelessness, derangement of voice and complexion and ill-health along with its associated corollaries caused by domestic living. Domestic living is the root of all the inauspicious. You have done great favour to the people, now it is time for the intellectual sages to look to their own body (health) and to deliver instructions in the science of life for the well-being of your own as well as of the people.

Āyurveda is delivered to me by Aświn who received it from Prajāpati, who again was imparted with the same by Brahmā. Now looking to the short life of the people and that also afflicted with senility and diseases associated with unhappiness and continuous troubles causing disturbance in performance of penance, restraint, regular practices, clarity and study you should learn from me, understand propagate the sagely knowledge (of Āyurveda) which is the holiest, prolonging life-span, alleviating senility and diseases, producing energy, the nectar-like, propitious savior and noble for the welfare of the people with friendliness and compassion to them and to earn for yourselves the best, holy, noble and immortal intellectual duty. [4]

तच्छुत्वा विवुधपतिवचनमृषयः सर्वं पवामरवरमृगिभस्तुष्टुवुः, प्रहृष्टश्च तद्वचनमभिननन्दु-
थेति ॥ ५ ॥

After hearing the words of the king of gods, all the sages praised the superior of gods with incantations and applauded his statement with great pleasure. [5].

अथेन्द्रस्तदायुर्वेदामृतमृषिभ्यः संक्रम्योवाच—एतत् सर्वमनुष्टेयम्, अयं च शिवः कालो रसायनानां, दिव्याशौषधयो हिमवत्प्रभवाः प्रातवीर्याः; तदथा—ऐन्द्री, ब्राह्मी, परस्या, क्षीरपुष्पी आषणी, महाआषणी, शतावरी, विदारी, जीवन्ती, पुर्नन्दा, नागबला, स्थिरा, वचा, छत्रा, अतिच्छत्रा,

मेदा, महामेदा, जीवनीयाश्चान्याः पयसा प्रयुक्ताः षण्मासात् परमायुर्वयश्च तद्गमनामयत्वं स्वरवर्णं संपदमुपचयं मेधां स्मृतिमुच्चमवलभिष्ठापरान् भावानावद्वन्ति सिद्धाः ॥ ६ ॥

(इतीन्द्रोक्तं रसायनम् ।)

Indra, having infused the nectar of Āyurveda to the sages said—‘Now all this has to be implemented. This is the auspicious time for rasāyanas and the celestial drugs grown in Himalayas are also matured such as—aindri, brāhma, payasyā, kṣīrapuṣpi, śrāvanī, mahāśrāvanī, śatāvarī, vidāri, jivanti, punarnavā, nāgabalā, sthirā, vacā, chatrā, atichatrā, medā, mahāmedā and other vitality-promoting drugs if taken with milk for six months provide certainly the maximum lifespan, youthful age, diseaselessness, excellence of voice and complexion, corpulence, intellect, memory, superior strength and other desired merits. [6]

(Thus the rasāyana delivered by Indra).

ब्रह्मसुवर्चला नामौषधिर्या हिरण्यक्षीरा पुष्करसद्वशपत्रा, आदित्यपर्णी नामौषधिर्या ‘सूर्यकान्ता’ इति विज्ञायते सुवर्णक्षीरा सूर्यमण्डलाकाशपुष्पा च; नारी नामौषधिः ‘अश्ववला’ इति विज्ञायते या बल्वजसद्वशपत्रा, काष्ठगोद्धा नामौषधिर्मोर्ध्वकारा, सर्पा नामौषधिः सर्पकारा, सोमो नामौषधिराजः पञ्चदशपर्वा स सेम इव हीयते वर्धते च, पद्मा नामौषधिः पद्माकारा पद्मात्का पद्मागन्धा च, अजा नामौषधिः ‘अजशृङ्गी’ इति विज्ञायते, नीला नामौषधिस्तु नीलक्षीरा नीलपुष्पा लताप्रतानवहुलेति; आसामोषधीनां यां यामेवोपलभेत तस्यास्तस्याः स्वरसस्य सौहित्यं गत्वा ऋहभावितायामाद्रपलाश-द्रोण्यां सपिधानायां दिग्वासाः शयीत, तत्र प्रलीयते, षण्मासेन पुनः संभवति तस्याजं पयः प्रत्यवस्थापनं; षण्मासेन देवतानुकारी भवति वयोर्वर्णस्वराहृतिबलप्रभाभिः, स्वयं चास्य सर्ववाचो-गतानि प्रादुर्भवन्ति, दिव्यं चास्य चक्षुः श्रोत्रं च भवति, गतिर्योजनसहस्रं, दशवर्षसहस्राण्यायुरुपद्रवं चेति ॥ ७ ॥’

Brahmasuvarcalā is the herb having golden latex and lotus-like leaves, ādityaparṇī is the herb which is known as ‘the sun’s beloved’ and has golden latex and flowers like the sun-disc; nārī is the herb known as ‘āswabala’, and having leaves like those of balwaja; kāṣṭhagodhā is the iguana-shaped herb; sarpa is the serpent-shaped herb; soma is the king of herbs having fifteen nodes and increasing and decreasing according to conditions of the moon; padmā is the herb having shape, colour (red) and fragrance like that of lotus; ajā is the herb known as ajaśringī; nilā is the climber plant having blue latex and flowers and diffused branches. Of these plants whichever are available should be taken in the form of juice in full quantity. Thereafter one should sleep naked in the covered tub made of wet palāśa wood and anointed with fat. (After a while) he disappears and reappears in six months. Then he should be maintained on goat’s milk. In six months he becomes similar to gods in age, complexion, voice, face, strength and

lustre; all the knowledge appears intuitively, he attains divine vision and audition, movement upto thousand yojanas (8000 miles) and unafflicted life-span of the thousand years. [7]

भवन्ति चात्र—

दिव्यानामोषधीनां यः प्रभावः सः भवद्विष्यैः । शक्यः सोदुमशक्यस्तु स्यात् सोदुमकृतात्मभिः ॥८॥
ओषधीनां प्रभावेण तिष्ठतां स्वे च कर्मणि । भवतां निखिलं अयैः सर्वमेवोषपत्स्यते ॥ ९ ॥
वानप्रस्थैर्गृहस्थैश्च प्रयतैर्नियतात्मभिः । शक्या ओषधयो होताः सेवितुं विषयाभिजाः ॥ १० ॥

Here are the verses—

The effect of the divine herbs can be tolerated only by the persons like you and not by those with uncontrolled self. By the effect of these herbs you will attain all benefits while performing your normal duties. These herbs growing in holy lands can be used by forest-dwellers as well as householders with proper carefulness and self-control. [8-10]

यास्तु क्षेत्रगुणैस्तेषां मध्यमेन च कर्मणा । मृदुवीर्यतरास्तासां विधिर्व्ययः स एव तु ॥ ११ ॥
पर्येष्टुं ताः प्रयोक्तुं वा येऽसमर्थाः सुखार्थिनः । रसायनविधिस्तेषामयमन्यः प्रशस्यते ॥ १२ ॥

These herbs exert milder effect in case of different habitat, subject and mode of administration though the method of intake is the same for all. The persons with luxurious living who are unable to search or use them should resort to other methods of Rasāyana which are described hereunder. [11-12]

बल्यानां जीवनीयानां वृंहणीयाश्च या दश । वयसः स्थापनानां च खदिरस्यासनस्य च ॥ १३ ॥
खर्जूराणां मधूकानां मुस्तानामुत्पलस्य च । मुद्वीकानां विडङ्गानां वचायाश्चित्रकस्य च ॥ १४ ॥
शतावर्याः पयस्यायाः पिपल्या जोङ्गकस्य च । क्रद्धा नागबलायाश्च द्वारदाया धवस्य च ॥ १५ ॥
त्रिफलाकण्टकार्योश्च विदार्याश्चन्दनस्य च । इक्षुणां शरमूलानां श्रीपण्ड्यास्तिनिशस्य च ॥ १६ ॥
रसाः पृथक् पृथग्ग्राह्याः पलाशाक्षार एव च । एषां पलोनिमितान भागान् पयो गत्यं चतुर्गुणम् ॥ १७ ॥
द्वे पात्रे तिलतैलस्य द्वे च गव्यस्य सर्पिंषः । तत् साध्यं सर्वमेकत्र सुसिद्धं ज्ञेहमुद्धरेत् ॥ १८ ॥
तत्रामलकचूर्णानामाढकं शतभावितम् । स्वरसेनैव दातव्यं क्षीद्रस्याभिनवस्य च ॥ १९ ॥
शर्कराचूर्णपात्रं च प्रस्थमेकं प्रदापयेत् । तुगाक्षीर्याः सपिष्यल्याः स्थाप्यं संमूर्च्छितं च तत् ॥ २० ॥
सुचौक्षे मार्त्तिके कुम्भे मासार्द्धं घृतभाविते । मात्रामग्निसमां तस्य तत ऊर्ध्वं प्रयोजयेत् ॥ २१ ॥
हेमताम्ब्रप्रवालानामयसः सफटिकस्य च । मुक्तावैदूर्यशङ्कानां चूर्णानां रजतस्य च ॥ २२ ॥
प्रशिष्य षोडशी मात्रां विहायायासमैयुनम् । जीर्णं जीर्णं च भुज्जीत षष्ठिकं क्षीरसर्पिषा ॥ २३ ॥
सर्वरोगप्रशामनं वृद्यमायुष्यमुत्तमम् । सत्त्वस्मृतिशरीराभिबुद्धीन्द्रियबलप्रदम् ॥ २४ ॥
परमूर्जस्करं चैव वर्णस्वरकरं तथा । विषालक्ष्मीप्रशामनं सर्ववाचोगतप्रदम् ॥ २५ ॥
सिद्धार्थतां चाभिनवं वयश्च प्रजाप्रियत्वं च यशश्च लोके ।
प्रयोजयमिच्छद्विरिदं यथावद्रसायनं ब्राह्ममुदारवीर्यम् ॥ २६ ॥
(इतीन्द्रोकरसायनमप्तम् ।)

1] Ten drugs of strength-promoting, vitality-promoting, bulk-promoting and age-sustaining groups, khadira, bijaka, kharjūra, madhuka, musta, utpala, mṛdwikā, vidiṅga, vacā, citraka, śatāvarī, payasyā, pippali, aguru, ṛddhi, nāgabalā, śāka, dhava, triphalā, kaṇṭakārī, vidārī, candana, ikṣu, roots of śara, gambhāri and tinisa—juice of all these drugs and alkali of palāśa should be taken in the quantity of 40 gm. each, cow-milk four times, tila oil and cow-ghee each, 5.12 kg. should be added to it and cooked together. When well-cooked, the fatty preparation should be brought down. 2.56 kg. each of āmalaka powder impregnated hundred times with āmalaka juice, fresh honey and powdered sugar, 640 gm. each of vaṁśalocana and pippali should be added and mixed well together. The preparation should be kept in a well-cleaned earthen jar smeared with ghee for a fortnight. Thereafter the dose according to digestion should be used mixing it with the powder (bhasma) of gold, copper, coral, iron, quartz, pearl, cat's eye, conch and silver in 1/16 quantity. During the period of medication the patient should avoid exertion and sexual intercourse and take diet of ṣaṣṭīka rice along with ghee extracted from milk after the previous meal is digested.

This rasāyana alleviates all diseases, is aphrodisiac, excellent life-promoting, provides strength to psyche, memory, physique, agni, intellect and senses; promotes energy, complexion and voice; alleviates poisons and inauspiciousness and renders the words truthful. This intellect-promoting and broad-spectrum rasāyana should be used properly by those who desire success, youthful age, charming personality and universal fame. [13-26]

(Thus the other rasāyana said by Indra).

समर्थनामरोगाणां धीमतां नियतात्मनाम् । कुटीप्रवेशः क्षणिनां परिच्छदवतां ह्रितः ॥ २७ ॥
अतोऽन्यथा तु ये तेषां सौर्यमारुतिको विधिः । तयोः श्वेष्टतरः पूर्वो विधिः स तु सुदुष्करः ॥ २८ ॥
रसायनविधिब्रंशाज्ञायेरज् व्याधयो यदि । यथास्वमौषधं तेषां कार्यं मुक्त्वा रसायनम् ॥ २९ ॥

The indoor method of rasāyana treatment is advised for those who are capable, disease-free, wise, self-controlled, leisurely and rich otherwise the outdoor method is advisable. The former one is, no doubt, better but is very difficult. If during the period some complications arise due to faulty method, proper respective treatment be provided stopping the rasāyana course. [27-29]

सत्यवादिनमकोषधं निवृत्तं मद्यमैथुनात् । अहिंसकमनायासं प्रशान्तं ग्रियवादिनम् ॥ ३० ॥
जपशौचपरं धीरं दाननित्यं तपस्विनम् । देवगोब्राह्मणाचार्यगुरुवृद्धाचर्ने रतम् ॥ ३१ ॥
आनृशंस्यपरं नित्यं नित्यं करुणवेदिनम् । समजागरणस्वप्नं नित्यं क्षीरघृताशिनम् ॥ ३२ ॥
देशकालप्रमाणान्म् युक्तिहमनद्वृक्ततम् । शस्ताचारमसंकीर्णमध्यात्मप्रवणेन्द्रियम् ॥ ३३ ॥

उपासितारं वृद्धानामास्तिकानां जितात्मनाम् । धर्मशास्त्रपरं विद्यान्नरं नित्यरसायनम् ॥ ३४ ॥
 गुणैरेतैः समुदितैः प्रयुड्के यो रसायनम् । रसायनगुणान् सर्वान् यथोक्तान् स समश्नुते ॥ ३५ ॥
 (इत्याचाररसायनम् ।)

The person who is truthful, free from anger, abstaining from wine and women, non-violent, non-exerting, calm, sweet-spoken, engaged in japa (repeating incantations) and cleanliness, perseverent, observing charity, penance; worshipping gods, cow, brāhmaṇas, teacher, preceptor and elders, devoted to love and compassion, observing vigil and sleep in balance, using regularly ghee extracted from milk, knowing the measure of place and time with propriety, unconceited, well-behaved, simple, having senses concentrated to spiritualism, keeping company of elders, positivist, self-controlled and devoted to holy scriptures should be regarded as using the rasāyana for ever. That who, endowed with all these qualities, uses rasāyana, attains all the aforesaid fruits of the same. [30-35]

यथास्थूलमनिर्वाहा दोषाङ्गारीरमानसान् । रसायनगुणैर्जन्तुर्युज्यते न कदाचन ॥ ३६ ॥
 योगा ह्यायुःप्रकर्षार्थी जरारोगनिवर्हणाः । मनःशरीरशुद्धानां सिध्यन्ति प्रयतात्मनाम् ॥ ३७ ॥
 तदेतत्र भवेद्राच्यं सर्वमेव हतात्मसु । अरुजेभ्योऽद्विजातिभ्यः शुश्रूषा येषु नास्ति च ॥ ३८ ॥

One can never attain the fruits of rasāyana if he is not undergone grossly the process of elimination of his physical as well as mental impurities. The formulations meant for providing longevity and alleviating senility and diseases succeed (only) in patients having purified mind and body and controlled self. All this should not be delivered to those who have degenerate self, are disease-free, are not twice-born and are uninterested. [36-38]

ये रसायनसंयोगा वृद्ध्ययोगाश्च ये मताः । यद्यौषधं विकाराणां सर्वं तदैचसंश्यम् ॥ ३९ ॥
 प्राणाचार्यं वृद्धस्तस्माद्जीमन्तं वेदपारगम् । अश्विनाविव देवेन्द्रः पूजयेदतिशक्तिः ॥ ४० ॥
 अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ । यज्ञस्य हि शिरशिङ्गं पुनस्ताभ्यां समाहितम् ॥ ४१ ॥
 प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च । वज्जिणश्च भुजस्तम्भस्ताभ्यामेव चिकित्सितः ॥ ४२ ॥
 चिकित्सितश्च शीतांशुर्गुहीतो राजयश्मणा । सोमाभिषतिवश्चन्द्रः कृतस्ताभ्यां पुनः सुखी ॥ ४३ ॥
 भार्गवश्च्यवनः कामी वृद्धः सन् विकृतिं गतः । वीतवर्णस्वरोपेतः कृतस्ताभ्यां पुनर्युचा ॥ ४४ ॥
 एतैश्चान्यैश्च बहुभिः कर्मभिर्भिषगुच्चमौ । धूमवतुर्भूशं पूज्याविन्द्रादीनां महात्मनाम् ॥ ४५ ॥
 ग्रहाः स्तोत्राणि मन्त्राणि तथा नानाहवीषि च । धूमाश्च पशवस्ताभ्यां प्रकल्प्यन्ते द्विजातिभिः ॥ ४६ ॥
 प्रातश्च सवने सोमं शकोऽश्विभ्यां सहाश्नुते । सौत्रामण्यां च भगवानश्विभ्यां सह मोदते ॥ ४७ ॥
 इन्द्रादी चाश्विनौ चैव स्तूयन्ते प्रायशो द्विजैः । स्तूयन्ते वेदवाक्येषु न तथाऽन्या हि देवताः ॥ ४८ ॥
 अजरैररमैरस्तावद्विकुधैः साधिष्पैर्भूषैः । पूज्येते प्रयतैरेवमश्विनौ भिषजाविति ॥ ४९ ॥
 मृत्युव्याधिजरावस्थैर्तुःस्प्रायैः सुखार्थिभिः । किं पुनर्भिषजो मत्यैः पूज्याः स्युर्नातिशक्तिः ॥ ५० ॥

शीलवान्मतिमान् युक्तो त्रिजातिः शास्त्रपारगः । प्राणिभिर्गुरुवत् पूज्यः प्राणाचार्यः स हि स्मृतः ॥११॥

The rasāyana formulations, aphrodisiac recipes and remedial measures for the diseases—all depend on (a proper) physician. Hence the wise should honour with all means the physician who promotes life, is wise and well-versed in the science (of life) as the king of gods honours Aświns.

Aświns are regarded as physicians of gods and carriers of sacrifices. (They have shown many miracles such as) the head of the sacrifice was cut which was joined by them. The fallen teeth of Pūṣan, destroyed eyes of Bhaga and the spastic arms of Vajrin (Indra) were treated by them and thus he, addicted to soma drink, was again made happy. Cyavana, the descendent of Bhṛgu, who was sensually indulged and became diseased, devoid of complexion and voice in old age, was reverted to youthful age. On account of these and other similar achievements, the two excellent physicians became highly adorable to the great selves like Indra etc. and vessels, praises, recitations, various food preparations, incenses and animals are offered to them by the twice-born. In the morning, Indra enjoys the soma drink in company of Aświns and he also makes pleasure along with them in the Sautrāmaṇī sacrifice. Indra, Agni, and Aświns are worshipped mostly by the twice-born and are praised in vedic hymns, not so the other gods. Thus the twin physicians, Aświns, are worshipped carefully by the gods and their masters. Then how should the physicians not be honoured with all means by mortals who are afflicted with death, disease and senility and are after the search of happiness ? The physician who is endowed with good conduct, wisdom and rationality, is thrice-born, well-versed in scriptures and master of (the science of) life should be honoured as preceptor by the people. [39-51]

विद्यासमाप्तौ भिषजस्तृतीया जातिरूच्यते । अभ्युते वैद्यशब्दं हि न वैद्यः पूर्वजन्मना ॥ ५२ ॥

विद्यासमाप्तौ ब्राह्मं वा सत्त्वमार्षमथापि वा । ध्रुवमाविशति ज्ञानात्समादैद्यो त्रिजः स्मृतः ॥ ५३ ॥

नाभिष्यायेन्न चाकोद्देवहितं न समाचरेत् । प्राणाचार्यं बुधः कश्चिदिच्छन्नायुग्मनित्वरम् ॥ ५४ ॥

After completing training, it is the third birth of the physician because the physician does not carry the epithet 'Vaidya' from the previous birth. On completion of training, Brāhma (pertaining to Brahmā) or Ārṣa (pertaining to sages) psyche enters into him certainly according to the (type of) knowledge. Hence the physician is known as the thrice-born. The wise, desirous of stable life, should not backbite, reproach and harm the master of life. [52-54]

चिकित्सितस्तु संश्रुत्य यो वाऽसंश्रुत्य मानवः । नोपाकरोति वैद्याय नास्ति तस्येह निष्कृतिः ॥ ५५ ॥

भिषगप्यातुरान् सर्वान् स्वसुतानिव यज्ञवान् । आबाधेभ्यो हि संरक्षेदिच्छन् धर्ममनुत्तमम् ॥ ५६ ॥

धर्मार्थं नार्थकामार्थमायुर्वेदो महर्षिभिः । प्रकाशितो धर्मपरैरिच्छन्दः स्थानमक्षरम् ॥ ५७ ॥
 नार्थार्थं नापि कामार्थमय भूतदयां प्रति । वर्तते यश्चिकित्सायां स सर्वमतिवर्तते ॥ ५८ ॥
 कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयम् । ते हित्वा काञ्चनं राशि पांचुराशिमुपासते ॥ ५९ ॥
 दारुणैः कृष्णमाणानां गदैर्वैवस्वतक्षयम् । छित्वा वैवस्वतान् पाशान् जीवितं यः प्रयच्छति ॥ ६० ॥
 धर्मार्थदाता सद्वशस्तस्य नेहोपलभ्यते । न हि जीवितदानादि दानमन्यद्विशिष्यते ॥ ६१ ॥
 परो भूतदया धर्म इति मत्वा चिकित्सया । वर्तते यः स सिद्धार्थः सुखमत्यन्तमश्रुते ॥ ६२ ॥

The treated patient, whether having promised or not, if does not offer any thing to the physician he is not freed (from the debt). (On the other hand) the physician too should consider all his patients as his own sons, protect them sincerely from all the troubles, wishing the excellent piety. Āyurveda (the science of life) has been enlightened by the great sages devoted to piety and wishing immortal positions for welfare (of the people) and not for earning or enjoyment. That who takes up the treatment only for human welfare and not for earning or enjoying exceeds all and those who sell the regimens of therapy for livelihood are devoted to the heap of dust leaving aside the store of gold. That who provides life to those being dragged to the abode of death by severe diseases while cutting the death-nets can not be simulated with any other donor of virtue and wealth because there is no charity better than providing life. The physician who, considering compassion on beings as the highest virtue, proceeds in treatment of patients, accomplishes all objects and enjoys maximum happiness. [55-62]

तत्र श्लोकौ—

Now the summing up verses—

आयुर्वेदसमुत्थानं दिव्योषधिविधि शुभम् । अमृताल्पान्तरगुणं सिद्धं रत्नरसायनम् ॥ ६३ ॥
 सिद्धेभ्यो ब्रह्मचारिभ्यो यदुवाचामरेश्वरः । आयुर्वेदसमुत्थाने तत् सर्वं संप्रकाशितम् ॥ ६४ ॥

The rising of the science of life, method of the celestial rasāyana drugs, ratnarasāyana accomplished like nectar and delivered by the king of gods to the accomplished and intellectuals, all this has been explained in the quarter of the rising of the science of life. [63-64]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने रसायनाध्याये आयुर्वेदसमुत्थानीयो नाम
 रसायनपादश्चतुर्थः ॥ ४ ॥

समाप्तश्चायं रसायनाध्यायः ॥ १ ॥

Thus ends the fourth quarter on the rise of Ayurveda in the chapter of Rasāyana in Cikitsitasthāna in the treatise composed by Agniveśa and redacted by Caraka. (1.4)

Here ends the chapter on Rasāyana. (1)

द्वितीयोध्यायः

CHAPTER II

वाजीकरणाध्याये प्रथमः पादः ।

First quarter of the chapter on Vājikaranya (aphrodisiacs) (2.1)

अथातः संयोगशरमूलीयं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of aphrodisiacs on formulations of the roots of śara etc. [1]

इति ह स्माह भगवानत्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [2]

वाजीकरणमन्विच्छेत् पुरुषो नित्यमात्मवान् । तदायत्तौ हि धर्मार्थौ प्रीतिश्च यशा एव च ॥ ३ ॥
पुत्रस्यायतनं हेतदृगुणाश्चैते सुताश्रयाः ।

A conscious person should use aphrodisiacs regularly because virtue, wealth, pleasure and fame depend on it. It also gives rise to male offspring which is the resort of these qualities. [3]

वाजीकरणमउर्यं च क्षेत्रं खीं या प्रहर्षिणी ॥ ४ ॥

इष्टा होकैकशोऽप्यर्था परं प्रीतिकराः स्मृताः । किं पुनः खीशरीरे ये सङ्घातेन प्रतिष्ठिताः ॥ ५ ॥
(सङ्घातो हीन्द्रियार्थानां खीषु नान्यत्र विद्यते ।)

स्त्र्याश्रयो हीन्द्रियार्थोऽयः स प्रीतिजननोऽधिकम् । खीषु प्रीतिविशेषेण खीष्वपत्यं प्रतिष्ठितम् ॥ ६ ॥
धर्मार्थौ खीषु लक्ष्मीश्च खीषु लोकाः प्रतिष्ठिताः । सुरुपा यौवनस्था या लक्षणैर्या विभूषिता ॥ ७ ॥
या वश्या शिक्षिता या च सा खीं वृष्यतमा मता ।

The foremost aphrodisiac is the repository which is the exhilarating woman. The favourite sense objects even singly are exceedingly pleasant what to be said of the female physique where they are stationed collectively (the multitude of the sense objects is only in the female body not anywhere else). Moreover, the sense object located in woman is more pleasure-giving because there is special pleasure in women and the progeny too is dependent on woman. Virtue and wealth, affluence and creation also depend on women. The woman who is beautiful, youthful, endowed with auspicious features, submissive and trained is regarded as the best aphrodisiac. [4-7]

नानाभक्त्या तु लोकस्य दैवयोगाच्च योगिताम् ॥ ८ ॥

तं तं प्राप्य विवर्धन्ते नरं रूपादयो गुणाः । वयोरुपवचोहवैर्या यस्य परमाङ्गना ॥ ९ ॥

प्रविशत्याशु हृदयं दैवाद्वा कर्मणोऽपि वा । हृदयोत्सवरूपा या या समानमनःशया ॥ १० ॥

समानसत्त्वा या वश्या या यस्य प्रीयते प्रियैः । या पाशभूता सर्वेषामिन्द्रियाणां परैर्गुणैः ॥ ११ ॥

यया वियुक्तो निखीकमरतिर्मन्यते जगत् । यस्या क्रते शरीरं ना धन्ते शून्यमिवेन्द्रियैः ॥ १२ ॥

शोकोद्भेदगतिभयैर्यां दृष्टा नाभिभूयते । याति यां प्राप्य विस्त्रम्भं दृष्टा हृष्यत्यतीव याम् ॥ १३ ॥

अपूर्वामिव यां याति निःयं हर्षातिवेगतः । गत्वा गत्वाऽपि वहुशो यां तृतीं नैव गच्छति ॥ १४ ॥
सा स्त्री वृद्ध्यतमा तस्य नानाभावा हि मानवाः । अतुल्यगोत्रां वृद्ध्यां च प्रहणां निरुपद्रवाम् ॥ १५ ॥
शुद्धस्त्रातां वज्रेत्तारीमपत्यार्थी निरामयः ।

Due to diversity in likings of the people and the fortune of women, the qualities like good appearance etc. get enhanced on finding a suitable man. The woman who being excellent in terms of age, beauty, voice and amorous movements enters into the heart quickly due to fortune or other means, is like celebration of the heart, gets into the similar mind, possesses similar psyche, is submissive, pleases with his likings, is like a noose for all the senses due to her excellent qualities, disjoined with whom one feels restlessly the world as devoid of women, without whom the man holds the body as vacant of the senses, looking to whom one is not subdued with grief, agitation, restlessness or fear; finding whom one gets solace and seeing whom exhilarates, whom one meets sexually ever as afresh due to exceeding impulse of sexual urge and even on frequent sexual intercourse with whom one does not get satisfied, is the best aphrodisiac for him. Men differ in their psychological behaviour. The healthy man desirous of progeny should go to the woman who belongs to dissimilar clan, is stimulating, exhilarated, free from complications and cleanly bathed (after menses). [8-15]

अच्छायश्चैकशाखश्च निष्फलश्च यथा द्रुमः ॥ १६ ॥
अनिष्टगन्धश्चैकश्च निरपत्यस्तथा नरः । चित्रदीपः सरः शुष्कमधातुर्धातुर्सन्निभः ॥ १७ ॥
निष्प्रजस्तृणपूलीति मन्तव्यः पुरुषाकृतिः । अप्रतिष्ठश्च नग्नश्च शून्यश्चैकेन्द्रियश्च ना ॥ १८ ॥
मन्तव्यो निष्क्रियश्चैव यस्यापत्यं न चिद्यते । वहुमूर्तिर्वहुमुखो वहुक्रियः ॥ १९ ॥
वहुचक्षुर्वहुस्त्रानो वहात्मा च वहुप्रजः । मङ्गल्योऽयं प्रशस्योऽयं धन्योऽयं वीर्यवानयम् ॥ २० ॥
वहुशाखोऽयमिति च स्तूयते ना वहुप्रजः । प्रीतिर्वलं सुखं वृत्तिर्विस्तारो विपुलं कुलम् ॥ २१ ॥
यशो लोकाः सुखोदर्कास्तुष्टापत्यसंश्रिताः । तस्मादपत्यमन्विच्छन् गुणांश्चापत्यसंश्रितान् ॥ २२ ॥
वाजीकरणनित्यः स्यादिच्छन् कामसुखानि च । उपभोगसुखान् सिद्धान् वीर्यापत्यविवर्धनान् ॥ २३ ॥
वाजीकरणसंयोगान् प्रवक्ष्याम्यत उत्तरम् ।

The man alone without progeny looks like a tree having only one branch, shadeless, fruitless and with foul smell. He is a lamp in picture, pond dried up, non-metal looking like metal and chaff made into the human form. The childless man should be regarded as unstabilised, naked, vacant, having one sense organ and inactive. The man having numerous progeny is like one having numerous forms, faces, troops, actions, eyes, knowledge and selves. He is praised as auspicious, commendable, worthy, potent and numerously branched. Pleasure, strength, happiness, livelihood, expansion, large clan, fame, worldly attainments, happiness at the end (of life) and contentment depend on the progeny. Hence one desir-

ous of progeny and the qualities depending thereon as well as the sexual pleasure should use aphrodisiacs regularly. Hereafter (I) will describe the successful aphrodisiac formulations which provide sexual pleasure and promote potency and progeny. [16-23]

शरमूलेश्वरूपानि काण्डेश्वुः सेश्वुवालिका ॥ २४ ॥

शतावरी पयस्या च विदारी कण्टकारिका । जीवन्ती जीवको मेदा वीरा चर्बमको बला ॥ २५ ॥
 क्रद्धिर्गोश्वुरकं राजा सात्मगुप्ता पुनर्नवा । एषः त्रिपलिकान् भागान् माषाणामाढकं नवम् ॥ २६ ॥
 विपाचयेजलद्रोणे चतुर्भागं च शेषयेत् । तत्र पेष्याणि मधुकं द्राक्षा फलगूनि पिष्पली ॥ २७ ॥
 आत्मगुप्ता मधुकानि खर्जुराणि शतावरी । विदार्यामलकेक्षुणां रसस्य च पृथक् पृथक् ॥ २८ ॥
 सर्पिंश्वादकं दद्यात् शीरद्रोणं च तद्दिष्पक् । साधयेद्वृत्तशेषं च सुपूतं योजयेत् पुनः ॥ २९ ॥
 शकरायास्तुगाक्षीर्यशूर्णः प्रस्थोन्मितैः पृथक् । पलैश्वतुभिर्मागध्याः पलैन मरिचस्य च ॥ ३० ॥
 त्वगेलाकेशाणां च चूर्णेरर्धपलोन्मितैः । मधुनः कुडवाम्यां च द्वाम्यां तत्कारखेद्दिष्पक् ॥ ३१ ॥
 पलिका गुलिकाः स्त्यानास्तायथाग्नि प्रयोजयेत् । एष वृद्ध्यः परं योगो वृहणो बलवर्धनः ॥ ३२ ॥
 अनेनाश्व इचोदीर्णो बली लिङ्गं समर्पयेत् ।

(इति वृहणीगुटिका ।)

Sara (roots), ikṣu (roots), kāñdekaśu, ikṣuvālikā, śatāvari, payasyā, vidāri, kañṭakārikā, jīvanti, jīvaka, medā, vīrā, ṛshabhakā, balā, rddhi, gokṣuraka, rāsnā, kapikacchū, punaranavā—these drugs 120 gm. each mixed with 2.56 kg. of new black gram should be cooked in 10.24 litres of water till one-fourth of it remains. Then paste of madhuka, drākṣā, phalgu, pippali, kapikacchū, madhūka, and śatāvari should be added to it along with the juice of vidāri, āmalaka and ikṣu separately and ghee each 2.56 kg. and milk 10.24 litres. This should be cooked till only ghee remains. This should be filtered well and added with powdered sugar and varṣalocana each 640 gm., pippali 160 gm., marica 40 gm.; powder of twak, elā and nāgakeśara 20 gm. each. Now mixing 320 gm. of honey to it, solid boluses weighing 40 gm. each should be prepared and used according to digestive power. This formulation is an excellent aphrodisiac, bulk-promoting and strength-promoting and by the use of this the man strengthened and sexually excited like a horse penetrates the penis fully (in the female organ). [24-32]

(Thus the bulk-promoting bolus).

माषाणामात्मगुप्ताया वीजानामाढकं नवम् ॥ ३३ ॥

जीवकर्षमकौ वीरां मेदामृद्धि शतावरीम् । मधुकं चाश्वगन्धां च साधयेत् कुडवोन्मिताम् ॥ ३४ ॥
 रसे तस्मिन् वृत्तप्रस्थं गव्यं दशगुणं पयः । विदारीणां रसप्रस्थं प्रस्थमिश्वुरसस्य च ॥ ३५ ॥
 दत्त्वा मृदग्निना साध्यं सिद्धं सर्पिंश्वापयेत् । शकरायास्तुगाक्षीर्यः क्षीद्रस्य च पृथक् पृथक् ॥ ३६ ॥
 भागांश्वतुष्पलांसतत्र पिष्पलयाश्वापयेत् पलम् । पलं पूर्वमतो लीढ्या ततोऽन्नमुपयोजयेत् ॥ ३७ ॥
 य इच्छेदक्षयं शुक्रं शोफसञ्चात्तमं वलम् ।

(इति वाजीकरणं वृत्तम् ।)

Newly harvested grains of black gram and seeds of kapikacchū each 2.56 kg. Jivaka, ṛṣabhaka, virā, medā, ḥddhi, śatāvarī, madhuka and aśwagandhā each 160 gm., should be boiled together to decoction. Now ghee 640 gm. cow-milk ten times (6.4 litres), juice of vidārī and ikṣu each 640 ml. should be added to it and cooked further on mild fire. Ghee thus prepared should be kept for use adding sugar, vamśalocana and honey each 160 gm. and pippali 0 gm. to the same. This should be taken in the dose of 40 gm. before meals by the one who is desirous of phallic strength. [33-37]

(Thus the aphrodisiac ghee).

शर्करा माषविदलास्तुगाक्षीरी पयो वृतम् ॥ ३८ ॥
 गोधूमचूर्णषष्ठानि सर्पिष्युत्कारिकां पचेत् । तां नातिपकां मृदितां कौकुटे मधुरे रसे ॥ ३९ ॥
 सुगन्धे प्रक्षिपेदुष्णे यथा सान्द्रीभवेद्रसः । एष पिण्डरसो वृद्ध्यः पौष्टिको बलवर्धनः ॥ ४० ॥
 अनेनाश्व इबोदीणों वल्ली लिङ्गं समर्पयेत् ।
 शिखितिचिरिद्विंसानामेवं पिण्डरसो मतः । बलवर्णस्वरकरः पुमांस्तेन वृषायते ॥ ४१ ॥
 (वाजीकरणपिण्डरसः ।)

Sugar, grains of black gram, vamśalocana, milk, ghee and wheat flour should be cooked with ghee and made into utkārikā (halwā). When it is soft and not overcooked, it should be put into the sweet, good-smelling and hot soup of cock's meat so that it is solidified. This piṇḍarasa (solidified meat-soup) is aphrodisiac, nourishing and strength-promoting and by the use of this one strengthened and sexually excited like a horse penetrates the penis fully (into the female organ). In the same way, piṇḍarasa may be prepared from peacock, partridge and swan which promotes strength, complexion and voice and by the use of which the man behaves like a bull. [38-41]

(Thus the aphrodisiac piṇḍarasas).

घृतं माषान् सबस्ताण्डान् साधयेन्माहिषे रसे । भर्जयेत्तं रसं पूतं फलाम्लं नवसर्पिषि ॥ ४२ ॥
 ईषत्सलवणं युक्तं धान्यजीरकनागरैः । एष वृद्ध्यश्च बल्यश्च वृहणश्च रसोत्तमः ॥ ४३ ॥
 (इति वृद्ध्यमाहिषरसः ।)

Ghee, black gram along with goat's testicles should be cooked in buffalo's meat-soup. After filtering it, sour fruit should be added to it and fried with ghee. A bit of salt, coriander, cumin and ginger should also be put into it. This excellent soup is aphrodisiac, strength-promoting and bulk-promoting. [42-43]

(Thus the aphrodisiac buffalo meat soup).

चटकांस्तित्तिरिसे तित्तिरीन् कौकुटे रसे । कुक्कटान् वाहिणरसे हांसे वाहिणमेव च ॥ ४४ ॥
 नवसर्पिषि संततान् फलाम्लान् कारयेद्रसान् । मधुरान् वा यथासात्म्यं गन्धाढ्यान् बलवर्धनान् ॥ ४५ ॥
 (इत्यन्ये वृद्ध्यरसाः ।)

In the same way, sparrows in the meat soup of partridge, partridges in that of cock, cocks in that of peacock and peacocks in that of swan should be cooked with fresh ghee and soup so prepared should be fruit-soured or sweetened according to suitability adding some scent thereto. This promotes strength. [44-45]

(Thus other aphrodisiac soups).

तृप्तिं चट्टकमांसानां गत्वा योऽनुपिवेत् पयः । न तस्य लिङ्गशैथिल्यं स्यान् शुकक्षयो निशि ॥४६॥
(इति वृत्त्यमांसम् ।)

If one takes milk after eating sparrow meat up to saturation he does not get his organ slackened nor is there loss of semen in night. [46]

(Thus aphrodisiac meat).

माषगूणेण यो भुज्वा घृताढ्यं पष्ठिकौदनम् । पयः पिथिति रात्रिं स कुत्सानां जागर्ति वेगवान् ॥४७॥
(इति वृत्त्यमाषयोगः ।)

One who takes milk after eating boiled şāştika rice with plenty of ghee along with black gram soup he remains awakened with sexual impulse for the whole night. [47]

(Thus the aphrodisiac black gram formulation).

न ना स्वपिति रात्रिषु नित्यस्तब्धेन शोफसा । तृप्तः कुकुटमांसानां भृष्णानां नकरेतसि ॥ ४८ ॥
(इति वृत्त्यः कुकुटमांसप्रयोगः ।)

If one is saturated with cock's meat fried in crocodile's semen, he does not get sleep in night and has penis ever stiffened. [48]

(Thus the aphrodisiac cock's meat formulation).

निःस्वाद्य मत्स्याण्डरसं भृष्णं सर्पिषि भक्षयेत् ॥ ४९ ॥
हंसवर्हिणदक्षाणामेवमण्डानि भक्षयेत् ॥

(इति वृत्त्योऽण्डरसः ।)

One should take the juice extracted from the fish eggs and fried in ghee. Likewise, the eggs of swan, peacock and cock should be used. [49]

(Thus aphrodisiac egg juice).

भवतश्चात्र—

स्रोतःसु शुद्धेष्वमले शरीरे वृत्त्यं यदा ना मितमति काले ।
वृषायते तेन परं मनुष्यस्तद्वृंहणं चैव बलप्रदं च ॥ ५० ॥
तस्मात् पुरा शोधनमेव कार्यं वलानुरूपं न हि वृत्त्ययोगः ।
सिध्यन्ति देहे मलिने प्रयुक्ताः क्लिष्टे यथा वाससि रागयोगाः ॥ ५१ ॥

Here are the verses—

When one takes the proper aphrodisiac medicine in time after getting the channels cleansed and the body purified, he behaves like a bull by that regimen which

is bulk-promoting and strengthening. Hence, at first, one should apply the evacuative therapy according to strength and not the aphrodisiac formulations because they don't succeed if applied in dirty body like dyeing in dirty cloth. [50-51]

तत्र श्लोकौ—

वाजीकरणसामर्थ्यं क्षेत्रं स्त्री यस्य चैव या । ये दोषा निरपत्यानां गुणाः पुच्रवतां च ये ॥ ५२ ॥
दश पञ्च च संयोगा वीर्यपत्यचिर्वर्धनाः । उकास्ते शरमूलीये पादे पुष्टिवलप्रदाः ॥ ५३ ॥

Now the summing up verses—

Potency of aphrodisiacs, fertile soil, the woman, demerits of the childless and the merits of those having children along with fifteen formulations promoting potency and progeny, corpulence and strength have been said in the quarter on śara roots etc. [52-53]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंरकृते चिकित्सास्थाने वाजीकरणाध्याये संयोगशरमूलीयो नाम
वाजीकरणपादः प्रथमः ॥ १ ॥

Thus ends the first quarter on the formulations of śara root etc. in the chapter on aphrodisiacs in Cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. (2.1)

वाजीकरणाध्याये द्वितीयः पादः

Second quarter in the chapter on vājjikaranya (aphrodisiacs) (2.2)

अथात आसिक्क्षीरिकं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of aphrodisiacs on sprinkled with milk etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Atreya. [2]

आसिक्क्षीरमापूर्णमशुक्रं शुद्धषट्किम् । उद्भवलै समापोद्य पीडयेत् क्षीरमर्दितम् ॥ ३ ॥
गृहीत्वा तं रसं पूतं गव्येन पयसा सह । वीजानामात्मगुत्ताया धान्यमाषरसेन च ॥ ४ ॥
बलायाः शूर्पपर्ण्योश्च जीवन्त्या जीवकस्य च । ऋद्धर्यर्थभक्ताकोलोश्वदंश्रामधुकस्य च ॥ ५ ॥
शतावर्यां विदार्यांश्च द्राक्षाखर्जूरयोरपि । संयुक्तं मात्रया वैद्यः साधयेत्तत्र चावपेत् ॥ ६ ॥
तुगाक्षीर्याः समाषाणां शालीनां षष्ठिकस्य च । गोधूमानां च चूर्णानि यैः स सान्द्रीभवेद्रसः ॥ ७ ॥
सान्द्रीभूतं च तं कुर्यात् प्रभूतमधुशकरम् । गुलिं(टि)का वदरैस्तुल्यास्ताश्च सर्विषि भर्जयेत् ॥ ८ ॥
ता यथोग्नि प्रयुज्ञानः क्षीरमांसरसाशनः । पश्यत्यपत्यं विपुलं वृद्धोऽप्यात्मजमक्षयम् ॥ ९ ॥
(इत्यपत्यकरी षष्ठिकादिगुटिका ।)

The white *şaṣṭika* rice fully sprinkled with milk and while wet should be pounded in a mortar and again impregnating it with milk, the juice should be pressed out and filtered. This together with cow-milk should be cooked adding thereto in proper dose the decoction of the seeds of *kapikacchū* prepared with the decoction of the black gram. Likewise, the decoction of *balā*, *mudgaparṇī*, *māṣaparṇī*, *jivanti*, *jivaka*, *r̥ddhi*, *r̥śabhaka*, *kākoli*, *gokṣura*, *madhuka*, *śatāvari*, *vidārī*, *drākṣā*, and *kharjura* should be added to the same. There after powders of *vamśalocana*, black gram, *śāli* rice, *şaṣṭika* rice and wheat should be added so that the decoction gets solidified. Then by adding ample honey and sugar boluses may be prepared of the size of the jujube fruit and fried in ghee. This should be taken according to power of digestion keeping on the diet of milk or meat-soup. By this even the old gets a large progeny and everlasting sex urge. [3-9]

(Thus the fertility-producing *şaṣṭikādi guṭikā*).

चटकानां सहंसानां दक्षाणां शिखिनां तथा । शिशुमारस्य नक्स्य भिषक् शुक्राणि संहरेत् ॥१०॥
गवयं सर्पिर्वराहस्य कुलिङ्गस्य वसामपि । षष्ठिकानां च चूर्णनि चूर्णं गोधूमकस्य च ॥ ११ ॥
पभिः पूपलिकाः कार्याः शङ्कुल्यो वर्तिकास्तथा । पूपा धानाश्च विविधा भक्ष्याश्चान्ये पृथग्विधाः ॥१२॥
पषां प्रयोगाद्वक्ष्याणां स्तब्धेनापूर्णरेतसा । शेफसा वाजिवद्याति यावदिच्छं लियो नरः ॥ १३ ॥

(इति वृष्यपूपलिकादियोगः ।)

One should collect the semen of sparrows, swans, cocks, pea-cocks, tortoises and crocodiles, cow-ghee, lard and the fat of *kuliṅga* (a type of sparrow), the powders of *şaṣṭika* rice and wheat; with these various dietary items like *pūpalikā*, *śaṣkūli*, *vartikā*, *pūpa*, *dhānā* etc. may be prepared. By the use of these edibles one enjoys the women with full satisfaction like a horse with stiffened and semen-filled organ. [10-13]

(Thus the aphrodisiac formulation of *pūpalikā* etc.).

आत्मगुसाफलं माषान् खर्जूराणि शतावरीम् । शृङ्गाटकानि मृद्वीकां साधयेत् प्रसृतोन्मितम् ॥१४॥
क्षीरप्रस्थं जलप्रस्थमेतत् प्रस्थावशेषितम् । शुद्धेन वाससा पूतं योजयेत् प्रसृतैख्यिभिः ॥ १५ ॥
शर्करायास्तुगाक्षीर्याः सर्पिषोऽभिनवस्य च । तत् पाययेत सक्षौद्रं षष्ठिकान्नं च भोजयेत् ॥१६॥
जरापरीतोऽप्यवलो योगेनानेन विन्दति । नरोऽपत्यं सुविपुलं युवेव च स हृष्यति ॥ १७ ॥

(इत्यपत्यकरः स्वरसः ।)

Seeds of *kapikacchū*, black gram, *kharjūra* (fruits), *śatāvari*, *śringāṭaka*, *mṛdwiṅkā* each 80 gm. should be boiled in milk and water each 640 ml. till 640 ml. remains. This should be filtered with a clean cloth and added with sugar, *vamśa* locana and fresh ghee each 80 gm. This should be taken mixed with honey keeping

on a diet of boiled *ṣaṣṭika* rice. By this even a weak and an old person attains a large progeny and is exhilarated sexually like a young man. [14-17]

(Thus the fertility-producing juice)

खर्जूरीमस्तकं माषान् पयस्यां च शतावरीम् । खर्जूराणि मधुकानि मृद्धीकामजडाफलम् ॥ १८ ॥
पलोनिमतानि मतिमान् साधयेत् सलिलादके । तेन पादावशेषेण क्षीरप्रस्थं विपाचयेत् ॥ १९ ॥
क्षीरशेषेण तेनाद्याद् घृताद्यं पष्ठिकौदनम् । सशर्करेण संयोग एव वृद्ध्यः परं स्मृतः ॥ २० ॥
(इति वृद्ध्यक्षीरम् ।)

Head (top) of the kharjūra plant, black gram, payasyā, śatāvari, kharjūra (fruits), madhūka (flowers), grapes, seeds of kapikacchū each 40 gm. should be boiled together in water 2.56 litres till it is reduced to one-fourth. With this again 640 ml. milk should be cooked. This should be brought down when only milk remains. One should eat boiled *ṣaṣṭika* rice with plenty of ghee along with this milk added with sugar. This formulation is an excellent aphrodisiac. [18-20]

(Thus the aphrodisiac milk).

जीवकर्पभक्तौ मेदां जीवन्तीं श्रावणीद्वयम् । खर्जूरं मधुकं द्राक्षां पिप्पलां विश्वभेषजम् ॥ २१ ॥
शृङ्गाटकं विदारीं च नवं सर्पिः पयो जलम् । सिद्धं घृतावशेषं तच्छर्कराक्षौद्रपादिकम् ॥ २२ ॥
पष्ठिकान्नेन संयुक्तमुपयोजयं यथावलम् । वृद्ध्यं बलं च वर्णं च कण्ठं वृहणमुत्तमम् ॥ २३ ॥
(इति वृद्ध्यघृतम् ।)

Jivaka, ḥabha, medā, jīvanti, both types of śrāvaṇi, kharjūra, madhuka, drākṣā, pippali, ginger, śringātaka, vidāri, fresh ghee, milk and water—all should be cooked together till only ghee remains. This ghee mixed with one-fourth sugar and honey should be taken along with boiled *ṣaṣṭika* rice according to strength. This is an excellent aphrodisiac and strengthening and promotes complexion, voice and body-bulk. [21-23]

(Thus the aphrodisiac ghee).

दधः सरं शरच्चन्द्रसन्निमं दोषवर्जितम् । शर्कराक्षौद्रमरिचैस्तुगाक्षीर्या च तुद्धिमान् ॥ २४ ॥
युक्त्या युक्तं समूक्षमैलं नवे कुम्भे शुचौ पटे । मार्जितं प्रक्षिपेच्छीते घृताद्यं पष्ठिकौदनं ॥ २५ ॥
पिवेन्मात्रां रसालायास्तं भुक्त्वा पष्ठिकौदनम् । वर्णस्वरबलोपेतः पुमांस्तेन वृषायते ॥ २६ ॥
(वृद्ध्यो दधिसरप्रयोगः ।)

The supernatant fatty layer of curd—pure and white like the autumn moon—added with sugar, honey, marica, vamśalocana and smaller cardamom should be strained through a clean cloth-piece in a new jar. This should be taken along with cooked *ṣaṣṭika* (boiled) rice having plenty of ghee. Thereafter one should take proper quantity of rasālā. By this the person becomes endowed with complexion, voice and strength and sexually like a bull. [24-26]

(Thus the aphrodisiac formulation of the supernatant layer of curd).

चन्द्रांशुकर्त्पं पयसा धृताङ्गं पष्टिकौदनम् । शर्करामधुसंयुक्तं प्रयुज्ञानो वृपायते ॥ २७ ॥
 (इति वृप्यः पष्टिकौदनप्रयोगः ।)

One becomes (sexually) like a bull if he uses shaṣṭika rice (white) like moon-rays having plenty of ghee and mixed with sugar and honey along with milk. [27]

(Thus the aphrodisiac formulation of shaṣṭika rice).

तते सर्पिषि नकाण्डं ताप्रचूडाण्डमिथितम् । युक्तं पष्टिकचूर्णेन सर्पिषाऽभिनवेन च ॥ २८ ॥
 पक्त्वा पूपलिकाः खादेद्रारुणीमण्डपो नरः । य इच्छेदववद्धन्तुं प्रसेकुं गजवच्च यः ॥ २९ ॥
 (इति वृप्यपूपलिकाः ।)

In heated ghee the egg; of crocodile and hen should be put along with the powder of shaṣṭika rice. With this pūpalikā (a dietary preparation) should be prepared in fresh ghee. One who desires to perform sexual intercourse like a horse and to discharge (profuse) semen like an elephant should eat these pūpalikās and drink maṇḍa (concentrated portion) of vāruṇī afterwards. [28 29]
 (Thus the aphrodisiac pūpalikās).

भवतश्चात्र—

एतैः प्रयोगैर्विधिवद्वपुष्मान् वीयोपपत्रो वलवर्णयुक्तः ।
 हर्षान्वितो वाजिवदपृथपो भवेत् समर्थश्च वराङ्गनासु ॥ ३० ॥
 यद्यच्च किञ्चन्मनसः प्रियं स्याद्रम्या वनान्ताः पुलिनानि शैलाः ।
 इषाः ख्रियो भूषणगन्धमाल्यं प्रिया वयस्याश्च तदत्र योग्यम् ॥ ३१ ॥

Here are the verses—

By proper use of these formulations one becomes endowed with good physique, potency, strength and complexion and sexually exhilarated and potent for women like an eight year old horse.

Whatever is pleasing to the mind, beautiful landscape, sandy places, hills, favourite women, ornaments, perfumes, garlands and dear friends—all these help in this process. [30-31]

तत्र स्तोकः—

आकृत्तिरिक्ते पादे ये योगाः परिकीर्तिताः । अष्टावपत्यकामस्ते प्रयोज्याः पौरुषार्थिभिः ॥ ३२ ॥

Now the summing up verse—

The eight formulations described in the quarter of “the sprinkled with milk etc.”, should be used by those desirous of potency as well as fertility. [32]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वाजीकरणाध्याये आसिन्तक्षीरिको नाम
 वाजीकरणपादो द्वितीयः ॥ २ ॥

Thus ends the second quarter on “The sprinkled with milk etc.” in the chapter of aphrodisiacs in Cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. (2.2)

वाजीकरणाध्याये तृतीयः पादः

Third quarters of the chapter on Vājikaranya (aphrodisiacs) (2.3)

अथातो माषपर्णभूतीयं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of aphrodisiacs on cow fed on black gram leaves etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As a propounded by Lord Ātreya. [2]

माषपर्णभूतां धेनुं गृष्टिं पुष्टां चतुःस्तनीम् । समानवर्णवत्सां च जीवद्रत्सां च तुद्धिमान् ॥ ३ ॥

रोहिणीमथया कृष्णामूर्ध्वशृङ्खीमदारणाम् । इक्ष्वादामर्जुनादां वा सान्द्रक्षीरां च धारयेत् ॥ ४ ॥

केवलं तु पयस्तस्याः शृतं वाऽशृतमेव वा । शर्कराक्षौद्रसर्पिर्भिर्युक्तं तद्बृद्ध्यमुत्तमम् ॥ ५ ॥

One should keep the milch cow fed on black gram leaves, or sugar cane or arjuna (leaves), well-nourished, with four nipples, of brown or black colour, having her calf living and of the same colour, with her horns upwards, of mild nature and having thick milk. The milk of such cow alone, either boiled or unboiled, added with sugar, honey and ghee is an excellent aphrodisiac. [3-5]

शुक्लैजीवनीयैश्च वृद्धणैर्वलवर्धनैः । क्षीरसंजननैश्चैव पयः सिद्धं पृथक् पृथक् ॥ ६ ॥

युक्तं गोधूमचूर्णं सघृतक्षौद्रशर्करम् । पर्यायेण प्रयोक्तव्यमिच्छता शुक्रमक्षयम् ॥ ७ ॥

One who desires indestructible semen should use milk boiled with semen-promoting, vitaliser, bulk-promoting and galactogogue drugs separately and added with wheat flour along with ghee, honey and sugar. [6-7]

मेदां पयस्यां जीवन्तीं विदारीं कण्टकारिकाम् । श्वदंश्ट्रां क्षीरिकां माषान् गोधूमाज्ञालिपिष्ठिकान् ॥ ८ ॥

पयस्यधोदके पत्तवा कार्पिकानाढकोन्मिते । विवर्जयेत् पयःशेषं तत् पूतं क्षौद्रसर्पिषा ॥ ९ ॥

युक्तं सशर्करं पीत्वा वृद्धः सततिकोऽपि वा । चिपुलं लभते ऽपत्यं युवेव च स हृष्यति ॥ १० ॥

Medā, payasyā, jīvantī, vidārī, kaṇṭakārī, gokṣura, kṣirikā, black gram, wheat, śāli, ṣaṣṭika-each 10gm. should be boiled in milk 2.56 litres having half water till only milk remains. Now this milk should be filtered. One taking it after adding honey, ghee and sugar, even though seventy years old gets large progeny and is exhilarated sexually like a young man. [8-10]

मण्डलैर्जीतरूपस्य तस्या एव पयः शृतम् । अपन्यजननं सिद्धं सघृतक्षौद्रशर्करम् ॥ ११ ॥

The milk of the aforesaid cow (see 3-5) boiled with golden ring and added afterwards with ghee, honey and sugar provides progeny. [11]

त्रिशत् शुष्पिष्ठाः पिष्पल्यः प्रकुञ्चे तैलसर्पिषोः । भृष्टाः सशर्कराक्षौद्राः क्षीरधारायदोहिताः ॥ १२ ॥

पीत्वा यथाबलं चोर्ध्वं पष्टिकं क्षीरसर्पिषा । भुज्वा न रात्रिमस्तव्यं लिङ्गं पश्यति ना क्षरत् ॥ १३ ॥

(इति वृद्ध्यः पिष्पलीयोगः ।)

Thirty well-pounded pippali fruits should be fried in tila oil and ghee 40 gm. each and added with sugar and honey. This should be taken after processing it with milk stream according to strength keeping on the diet of śaṣṭika rice along with ghee extracted from milk. By this one does not have any diminution in stiffness of the organs nor discharge therefrom for the whole night. [12-13]

(Thus the aphrodisiac formulation of pippali).

श्वदंग्राया विदार्याश्च रसे क्षीरचतुर्गुणे । घृताद्यः साधितो वृष्यो माषपृष्ठिकपायसः ॥ २४ ॥
(इति वृष्यपायसयोगः ।)

The pāyasa (rice cooked with milk) prepared of black gram and śaṣṭika rice in the decoction of gokṣura and vidārī adding four times milk and with plenty of ghee is aphrodisiac. [14]

(Thus pāyasa formulation).

फलानां जीवनीयानां स्थिरधानां सचिकारिणाम् । कुडवश्चर्णितानां स्यात् स्वयङ्गुत्ताफलस्य च ॥ १५ ॥
कुडवश्चैव मापाणां द्वौ द्वौ च तिलमुदयोः । गोधूमशालिंचूर्णानां कुडवः कुडवो भवेत् ॥ १६ ॥
सर्पिषः कुडवश्चैकस्तत् सर्वं क्षीरमर्दितम् । पन्त्रा पूपलिकाः खादेद्वद्वयः स्युर्यस्य योषितः ॥ १७ ॥
(इति वृष्यपूपलिकाः ।)

Powder of (dry) fruits which are vitalisers, fatty and relishing, seeds of kapikacchū and black gram 160 gm. each, Tila and mudga 320 gm. each, wheat flour, śāli rice powder 160 gm. each, ghee 160 gm.—All these kneaded with milk should be made into pūpalikās. These should be taken by those dealing with a number of women. [15-17]

(Thus the aphrodisiac pūpalikā).

घृतं शतावरीगर्भं क्षीरे दशगुणे पचेत् । शर्करापिण्डलोक्षोद्रयुक्तं तदवृष्यमुक्तम् ॥ १८ ॥
(इति वृष्यं शतावरीघृतम् ।)

Ghee prepared with śatāvarī in ten times milk and added with sugar, pippali and honey acts as an excellent aphrodisiac. [18]

(Thus the aphrodisiac śatāvari ghṛta).

कर्पे मधुकचूर्णस्य घृतक्षोद्रसमांशिकम् । प्रयुज्ञे यः पयश्चात् नित्यवेगः स ना भवेत् ॥ १९ ॥
(इति वृष्यमधुकयोगः ।)

One who uses 10 gms. of madhuka powder mixed with ghee and honey along with milk becomes continuously impelled with sex urge. (19)

(Thus the aphrodisiac madhuka formulation).

घृतक्षीराशनो निर्भीनिर्व्याधिर्नित्यगो युवा । सङ्कल्पप्रवणो नित्यं नरः स्त्रीषु वृषायते ॥ २० ॥
कृतैककृत्याः सिद्धार्था ये चान्योऽन्यानुवर्तिनः । कलासु कुशलास्तुत्याः सत्त्वेन वयसा च ये ॥ २१ ॥

कुलमाहात्म्यदाक्षिण्यशीलशौचसमन्वितः । ये कामनित्या ये हृषा ये विशेषका गतव्यथा ॥ २२ ॥
 ये तुल्यशीला ये भक्ता ये प्रिया ये प्रियवदा: । तैर्नरः सह विस्तव्धः सुवयस्यैवृषायते ॥ २३ ॥
 अभ्यङ्गोत्सादनस्तानगन्धमाल्यविभूषणैः । गृहशश्यासनसुखैर्वासोभिरहतैः प्रियैः ॥ २४ ॥
 विहङ्गानां रूपैरिष्टैः खोणां चाभरणस्वनैः । संवाहनैर्वरुद्धीणामिष्टानां च वृषायते ॥ २५ ॥

The youthful person who is free from fear and disorders, takes diet with ghee and milk, cohabits frequently, has strong determination behaves always like a bull with women.

One behaves like a bull-if confides with his close friends who are colleagues, successful in endeavours, inter-associated, expert in arts, equal in psychic condition and age, endowed with excellence of family, nobility, favouriteness, conduct and purity, indulged in pleasures, exhilarated, free from pain and anxiety, equal in conduct, sincere, dear and sweet-spoken.

One also gets stimulated like a bull by massage, anointing, bath, perfumes, garlands, adorations, comfortable house, bed and chairs, untorn favourite clothes, chirping of favourite birds, tinkling of ornaments of women, gentle pressing of the body by favourite women and others. [20-25]

मत्तद्विरेकावरिताः सपदाः सलिलाशयाः । जात्युत्पलसुगन्धीनि शीतगर्भगृहाणि च ॥ २६ ॥
 नद्यः फेनोत्तरीयाश्च गिरयो नीलसानवः । उच्चतिर्नीलमेघानां, रम्यचन्द्रोदया निशाः ॥ २७ ॥
 वायवः सुखसंस्पर्शाः कुमुदाकरगन्धिनः । रतिभोगक्षमा रात्रयः सङ्कोचागुरुवल्लभाः ॥ २८ ॥
 सुखाः सहायाः परपुष्टघृष्टाः फुल्ला वनान्ता विशादान्नपानाः ।
 गन्धर्वशब्दाश्च सुगन्धयोगाः सत्त्वं विशालं निरुपद्रवं च ॥ २९ ॥
 सिद्धार्थता चाभिनवश्च कामः खी चायुधं सर्वमिहात्मजस्य ।
 वयो नवं जातमदश्च कालो हर्षस्य योनिः परमा नराणाम् ॥ ३० ॥

Movement of drunken bees in ponds with lotus flowers, fragrance of flowers like jasmine and waterlily, cool under-ground chambers, rivers covered with foam, mountains with blue tops, rising of blue clouds, nights with handsome moonlight, breeze with pleasant touch and fragrance of water lily, night favourable for the sexual pleasure and paste of saffron and aguru, pleasant company, blossomed orchards with chirping of koyala, good food and drinks, music sounds, perfumery, noble and disease-free psyche, completion of task, fresh sex urge, woman, all the weapons of sex young, age, intoxicating time—these are the excellent sources of sexual exhilarations for the person. [26-30].

तत्र श्लोकः—

प्रहर्षयोनयो योगा व्याख्याता दश पञ्च च । माषपर्णभूतीयेऽस्मिन् पादे शुकबलप्रदाः ॥ ३१ ॥

Now the summing up verse—

The sources of sexual exhilaration along with fifteen formulations promoting semen and strength have been described in this quarter on (cow) fed on black gram leaves etc. (31)

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वजीकरणाध्याये मापपर्णभृतीयो नाम
वाजीकरणपादस्तुतीयः ॥ ३ ॥

Thus ends the third quarter on (cow) fed on black gram leaves etc.
in the chapter on aphrodisiacs in Cikitsāsthāna in the treatise
composed by Agniveśa and redacted by Caraka. (2.3)

वाजीकरणाध्याये चतुर्थः पादः

Fourth quarter in the chapter on Vājikarana (aphrodisiacs) (2.4)

अथातः पुमाङ्गातवलादिकं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of the aphrodisiacs on a person strengthened etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [2]

पुमान् यथा जातवलो यावदिन्दुः क्षियो व्रजेत् । यथा चापत्यवान् सद्यो भवेत्तदुपदेश्यते ॥ ३ ॥
न हि जातवलाः सर्वे नराश्चापत्यभागिनः । वृहन्तरीरा वलिनः सन्ति नारीषु दुर्बलाः ॥ ४ ॥
सन्ति चाल्पाश्रयाः स्त्रीषु वलवनो वहुप्रजाः । प्रकृत्या चावलाः सन्ति सन्ति चामयदुर्बलाः ॥ ५ ॥
नराश्टकवत् केचिद् वजन्ति वहुशः क्षियम् । गजवच प्रसिद्धन्ति केचित्र वहुगमिनः ॥ ६ ॥
कालयोगवलाः केचित् केचिद्दम्यसनध्रुवाः । केचित् प्रयत्नैर्वर्यज्यन्ते वृपाः केचित् स्वभावतः ॥ ७ ॥
तस्मात् प्रयोगान् वक्ष्यामो दुर्बलानां वलप्रदान् । सुखोपभोगान् वलिनां भूयश्च वलवर्धनान् ॥ ८ ॥
पूर्वं शुद्धशरीराणां निरुहैः सानुवासनैः । वलापेक्षी प्रयुञ्जीत शुक्रापत्यविवर्धनान् ॥ ९ ॥
धृतैलरसक्षीरशक्तिरामधुसंयुताः । वस्तयः संविधानव्याः क्षीरमांसरसाशिनाम् ॥ १० ॥

The means by which a person gets strengthened, trafficks into women as long as he desires and attains progeny quickly will be explained below.

Not all persons having strength get progeny, they are weak in women though possessing big body and strength. On the other hand, there are persons with small stature, constitutionally weak and debilitated by diseases but much potent for women and get numerous offsprings. Some persons traffick into women frequently like sparrows while others can not do so and discharge profusely like elephant. (In this

context the men may be categorised into four groups) 1. Some get strength by time factor (seasonal effect), 2. some get it by practice, 3. some get it by other means (aphrodisiacs etc.), 4. while some are bulls by nature. Hence (I) will describe the formulations which provide strength to the weak, promote further the same in the strong and are easy in administration. The physician, considering the strength, should administer the formulations for promoting semen and virility after cleansing the body by non-unctuous and unctuous enema. These enemas should be prepared with ghee, oil, meat-soup, milk, sugar and honey while the patient is kept on the diet of milk or meat-soup. [3-10]

पिष्ठा वराहमांसानि दत्त्वा मरिचसैन्धवे । कोलवद्गुलिकाः कृत्वा तते सर्पिषि वर्तयेत् ॥ ११ ॥
 वर्तनस्तमिभितास्ताश्च प्रक्षेप्याः कौकुटे रसे । घृताढ्ये गन्धपिशुने दधिदाडिमसाधिते ॥ १२ ॥
 यथा न भिन्न्याद्गुलिं(टि)कास्तथा तं साधयेद्रसम् । तं पिवन् भक्षयस्ताश्च लभते शुक्रमक्षयम् ॥ १३ ॥
 मांसानामेवमन्येषां मेद्यानां कारयेद्द्विषक् । गुटिकाः सरसास्त्रासां प्रयोगः शुक्रवर्धनः ॥ १४ ॥

(इति वृष्या मांसगुटिकाः ।)

Pounded pork added with black pepper and rock salt should be made into boluses like jujube fruit and rolled in heated ghee. When they are stiffened, they should be dipped into the soup of cock-meat having plenty of ghee, aromatic substances, curd and pomegranate seeds. Now this should be cooked so that the boluses may not break. By drinking this soup along with eating the boluses, one gets indestructible semen. In the same way, boluses and soups may be prepared of other fatty meats the use of which promotes semen. [11-14]

(Thus aphrodisiac meat-boluses).

मापानदुर्गिताज्जुद्धान् वितुषान् साजडाफलान् । घृताढ्ये माहिषरसे दधिदाडिमसारिके ॥ १५ ॥
 प्रक्षिप्तंन्मात्रया युक्तो धान्यजीरकनागरैः । भुक्तः पीतश्च स रसः कुरुते शुक्रमक्षयम् ॥ १६ ॥

(इति वृष्यो माहिषरसः ।)

Black gram germinated, clean and dehusked together with seeds of kapikacchū should be put into the soup of buffalo's meat having plenty of ghee, curd and pomegranate seeds and added with coriander, cumin and ginger in proper doses. This eaten and drunk provides indestructible semen. [15-16]

(Thus the aphrodisiac buffalo-meat soup).

आद्वाणि मत्स्यमांसानि शफरीर्वा सुभर्जिताः । तते सर्पिषि यः खादेत् स गच्छेत् खीषु न क्षयम् ॥ १७ ॥
 घृतभृष्टान् रसे च्छागे रोहितान् फलसारिके । अनुपोतरसान् लिङ्गधानपत्यार्थी प्रयोजयेत् ॥ १८ ॥

(इति वृष्यघृतभृष्टमत्स्यमांसानि ।)

One who eats fresh fish-meat or shaphari fishes well fried in ghee does not get loss (of semen) in women. One desirous of progeny should eat Rohita fish

fried in ghee and cooled in goat's meat soup with sour fruits along with the drink of the soup afterwards. [17-18]

(Thus aphrodisiac fish-meat fried in ghee).

कुट्टकं मत्स्यमांसानां हिङ्गसैन्धवधान्यकैः । युक्तं गोधूमचूर्णेन घृते पूपलिकाः पचेत् ॥ १९ ॥

माहिवे च रसे मत्स्यान् शिखाम्ललवणान् पचेत् । रसे चानुगते मांसं पोथेत्तत्र चावपेत् ॥ २० ॥

मरिचं जीरकं धान्यमल्पं हिङ्गु नवं घृतम् । माषपूपलिकानां तद्रभार्थमुपकल्पयेत् ॥ २१ ॥

एतौ पूपलिकायोगौ बुंहणौ बलवर्धनौ । हर्षसौभाग्यदौ पुःयौ परं शुक्राभिवर्धनौ ॥ २२ ॥

(इति वृष्यौ पूपलिकायोगौ ।)

Pounded fish meat added with asafoetida, rock salt and coriander should be mixed with wheat flour and cooked in ghee to make pūpalikās.

Fishes—fatty, sour and salty—should be cooked in buffalos meat soup. Then in the soup, meat should be mixed adding therewith black pepper, cumin, coriander, a little asafoetida and fresh ghee. This should be put within the pūpalikā prepared of black gram.

The above two preparations of pūpalikā are bulk-promoting, strengthening, providing exhilaration, charm and progeny and promoting semen profusely. [19-22]

(Thus two aphrodisiac pūpalikā preparations).

माषात्मगुत्तागोधूमशालिषष्टिकपैषिकम् । शर्कराया विदार्याश्च चूर्णमिञ्चुरकस्य च ॥ २३ ॥

संयोज्य मस्तुणे क्षीरे घृते पूपलिकाः पचेत् । पयोऽनुपानास्ताः शीघ्रं कुर्वन्ति वृषतां पराम् ॥ २४ ॥

(इति वृष्या माषादिपूपलिकाः ।)

Flour of black gram, seeds of kapikacchū, wheat, śāli and ṣaṣṭika rice along with powder of sugar, vidārī and ikṣuraka should be mixed with milk and cooked in ghee to make pūpalikās. These cakes if taken with milk provide excellent sexual potency. [23-24]

(Thus aphrodisiac pūpalikā of māṣa etc.).

शर्करायास्तुलैका स्यादेका गव्यस्य सर्पिषः । प्रस्थो विदार्याश्चूर्णस्य पिप्पल्याः प्रस्थ एव च ॥ २५ ॥

अर्धाढकं तुगाशीर्याः क्षीद्रस्याभिनवस्य च । तत्सर्वं मूर्च्छितं तिष्ठेन्मार्तिके घृतभाजने ॥ २६ ॥

मात्रामग्निसमां तस्य प्रातः प्रातः प्रयोजयेत् । पष वृष्यः परं योगो बल्यो बुंहण पव च ॥ २७ ॥

Sugar 4 kg, cow ghee 4 kg, powders of vidārī and pippali each 640 gm., vaṁśalocana and fresh ghee each 1. 28 kg.—all this mixed together should be kept in an earthen vessel. One should use it in dose according to the power of digestion in every morning. This formulation is excellent aphrodisiac, strengthening and bulk-promoting. [25-27]

शतावर्या विदार्याश्च तथा माषात्मगुत्तयोः । श्वदंष्ट्रायाश्च निष्काथानलवणेणु पृथक् पृथक् ॥ २८ ॥

साधयित्वा वृतप्रस्थं पयस्यष्टगुणे पुनः । शर्करामधुयुक्तं तदपत्यार्थी प्रयोजयेत् ॥ २९ ॥
(इत्यपत्यकरं वृतम् ।)

Decoctions of śatāvari, vidāri, māṣa, kapikacchū and gokṣura should be prepared separately, with them 640 gm. ghee should be cooked with eight times milk. This ghee should be used added with sugar and honey by one who wants progeny. [28-29]

(Thus ghee providing virility).

वृतपात्रं शतगुणे विदारीस्वरसे पचेत् । सिद्धं पुनः शतगुणे गव्ये पयसि साधयेत् ॥ ३० ॥
शर्करायास्तुगाक्षीर्याः क्षौद्रस्येक्षुरकस्य च । पिप्पल्याः साजडायाश्च भागैः पादांशिकैर्युतम् ॥ ३१ ॥
गुलिं(टि)काः कारयेहैदौ यथा स्थूलमुद्भवरम् । तासां प्रयोगात् पुरुषः कुलिङ्गं इव हृष्यति ॥ ३२ ॥
(इति वृद्ध्यगुटिकाः ।)

Ghee 2.56 kg. should be cooked with the juice of vidāri hundred times in quantity. Again it should be cooked with hundred times cow-ghee. Sugar, vāṁśalocana, honey, ikṣuraka, pippali, seeds of kapikacchū should be added in one-fourth quantity. Now boluses should be prepared of the size of an udumbara fruit each. By the use of this, a man is sexually exhilarated like a sparrow. [30-32]

(Thus aphrodisiac boluses).

सितोपलापलशतं तदर्थं नवसर्पिषः । क्षौद्रपादेन संयुक्तं साधयेजलपादिकम् ॥ ३३ ॥
सान्द्रं गोधूमचूर्णानां पादं स्तीर्णं शिलातले । शुचौ श्लक्षणे समुत्कीर्य मर्दनेनोपपादयेत् ॥ ३४ ॥
शुद्धा उत्कारिकाः कार्याश्चन्द्रमण्डलसञ्चिभाः । तासां प्रयोगाद्वजवन्नारीः संतर्पयेत्तरः ॥ ३५ ॥
(इति वृद्ध्योत्कारिका ।)

Sugar candy 4 kg., fresh ghee 2 kg., honey 1 kg. should be cooked together in water in one-fourth quantity. Wheat flour in one-fourth quantity should be spread over a clean stone slab and kneaded well. With this utkārikā (halwā) like moon disc should be prepared. By the use of this man satisfies women like an elephant. [33-35]

(Thus the aphrodisiac utkārikā).

यत् किञ्चिन्मधुरं स्त्रियं जीवनं बृहणं गुरु । हर्षणं मनसश्चैव सर्वं तद्वृद्ध्यमुच्यते ॥ ३६ ॥
द्रव्यैरेवंविवैस्तस्माद्वावितः प्रमदां वजेत् । आत्मवेगेन चोदीर्णः स्त्रीगुणैश्च प्रहर्षितः ॥ ३७ ॥
गत्वा स्नान्वा पयः पीत्वा रसं वाऽनु शयीत ना । तथाऽस्याप्यायते भूयः शुक्रं च बलमेव च ॥ ३८ ॥
यथा मुकुलपुष्पस्य सु(स्व)गन्धो नोपलभ्यते । लभ्यते तद्विकाशात् तथा शुक्रं हि देहिनाम् ॥ ३९ ॥
नरं वै पोडशाद्रष्णात् सतत्याः परतो न च । आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति ॥ ४० ॥
अतिवालो ह्यमंपूर्णसर्वधातुः स्त्रियं वजन् । उपशुद्ध्येत सहसा तडागमिव काजलम् ॥ ४१ ॥
शुष्कं रुक्षं यथा काष्ठं जन्तुदग्धं विजर्जरम् । स्पृष्टमाशु विशीर्येत तथा वृद्धः स्त्रियो वजन् ॥ ४२ ॥
जरया चिन्तया शुक्रं द्याधिभिः कर्मकर्षणात् । क्षयं गच्छत्यनशनात् स्त्रीणां चातिनियेवणात् ॥ ४३ ॥

क्षयाद्वयादविश्रम्भाच्छोकात् खीदोषदर्शनात् । नारीणामरसज्जत्वादविचारादसेवनात् ॥ ४४ ॥
तृप्तस्यापि स्त्रियो गन्तुं न शक्तिरुपजायते । देहसत्त्ववलापेक्षी हर्षः शक्तिश्च हर्षजा ॥ ४५ ॥

Whatever is sweet, unctuous, vitaliser, bulk-promoting, heavy and exhilarating is known as aphrodisiac. Hence one should trafick into women after having been replenished with such drugs, impelled by his own sex urge and exhilarated by the qualities of the woman. After sexual intercourse one should take bath and then go to sleep after taking milk or meat-soup, in this way his semen and strength are replenished. As fragrance is not manifested in a flower-bud but the same is found after it blossoms, similarly is the semen. The man who wants full life-span should not trafick into women before the age of sixteen or after that of seventy. The man too young having immature dhātus dries up quickly like a pond with a little water if traficks into women. Likewise, the old man trafficking into women shatters quickly like a wooden piece, dry, rough, worm-eaten and rotten, on touch. Semen gets diminished by old age, anxiety, diseases, reducing by evacutive measures, fasting and sexual indulgence. Even a saturated man does not get potency for sexual act due to wasting, fear, want of confidence, grief, finding fault with the woman, ignorant of the enjoyment with them, lack of determination and interest because potency is based on (sexual) exhilaration which again depends on the strength of body and mind. [36-45]

रस इक्षौ यथा दधि सर्पिस्तैलं तिले यथा । सर्वत्रानुगतं देहे शुक्रं संस्पर्शने तथा ॥ ४६ ॥

तत् खीपुरुषसंयोगे चेष्टासंकल्पपीडनात् । शुक्रं प्रच्यवते स्थानाज्जलमाद्रान् पटादिव ॥ ४७ ॥

हर्षात्तर्षात् सरत्वाच्च पैच्छिल्याद्वौरवादपि । अणुप्रवणभावाच्च द्रुतत्वान्मारुतस्य च ॥ ४८ ॥

अष्टाभ्य एस्यो हेतुभ्यः शुक्रं देहात् प्रसिद्ध्यते । चरतो विश्वरूपस्य रूपद्रव्यं यदुच्यते ॥ ४९ ॥

Semen is pervaded all over the sentient body like juice in sugar cane, ghee in curd and oil in sesamum (seeds). The same is discharged from its seat during (sexual) union of man and woman due to pressure, action and determination like water from the wet cloth. Exhilaration, thirst (for sex), instability, sliminess, heaviness, subtleness, outward tendency and impulse of vāyu—these eight factors lead to the discharge of the semen from the body which is known as the material substratum of the moving and omnipresent soul. [46-49]

बहलं मधुरं स्त्रियधमविद्धं गुरुं पिच्छिलम् । शुक्रं बहु च यच्चुक्रं फलवत्तदसंशयम् ॥ ५० ॥

That semen is undoubtedly fruitful which is viscous, sweet, unctuous, devoid of unpleasant smell, heavy, slimy and profuse. [50]

येन नारीषु सामर्थ्यं वाजीवल्लभते नरः । वज्रेच्चाभ्यधिकं येन वाजीकरणमेव तत् ॥ ५१ ॥

Vājikaraṇa (aphrodisiac) is that which potentiates a man to trafick into women like a horse and also sustenance in the same. [51].

तत्र श्लोकौ—

हेतुर्योगोपदेशस्य योगा द्वादश चोत्तमाः । यत् पूर्वं मैथुनात् सेवयं सेवयं यन्मैथुनादनु ॥ ५२ ॥
यदा न सेव्याः प्रमदाः कृत्वाः शुकविनिश्चयः । निरुक्तं चेह निर्दिष्टं पुमाज्ञातवलादिके ॥ ५३ ॥

Now the summing up verses—

The reason for describing the formulations, the twelve excellent formulations, the entities to be used before and after coitus, the age when the women are not to be entertained, entire discussion on the nature of semen, derivative definition of 'Vājikaraṇa'—all this has been said in the quarter on a person strengthened etc. [52-53]

इत्यग्निवेशकृते तत्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वाजीकरणाध्याये पुमाज्ञातवलादिको
नाम वाजीकरणपादश्चतुर्थः ॥ ४ ॥

Thus ends the fourth quarter on a person strengthened etc. in the chapter on aphrodisiacs in Cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. (2.4)

समाप्तधायं द्वितीयो वाजीकरणाध्यायः ॥ २ ॥

Thus ends the second chapter on aphrodisiacs. (2)

तृतीयोऽध्यायः

CHAPTER III

अथातो ज्वरचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of jwara (fever). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyya. [2]

विज्वरं ज्वरसंदेहं पर्यपृच्छत् पुनर्बसुम् । विविके शान्तमासीनमग्निवेशः कृताज्ञलिः ॥ ३ ॥

Agniveśa, with folded hands, put queries on fever to Punarvasu who was himself free from disorders and was seated calmly in a lonely place. [3]

देहेन्द्रियमनस्तापी सर्वरोगाग्रजो वली । ज्वरः प्रधानो रोगाणामुक्तो भगवता पुरा ॥ ४ ॥

तस्य प्राणिसपद्धत्य ध्रुवस्य प्रलयोदये । प्रकृतिं च प्रवृत्तिं च प्रभावं कारणानि च ॥ ५ ॥

पूर्वरूपमधिष्ठानं बलकालात्मलक्षणम् । व्यासतो विधिमेदाच्च पृथग्भन्नस्य चाकृतिम् ॥ ६ ॥

लिङ्गमासस्य जीर्णस्य सौषधं च कियाकमम् । विमुच्यतः प्रशान्तस्य चिह्नं यच्च पृथक् पृथक् ॥ ७ ॥

ज्वरावसृष्टो रक्ष्यश्च यावत्कालं यतो यतः । प्रशान्तः कारणैर्यैश्च पुनरावर्तते ज्वरः ॥ ८ ॥
याश्चापि पुनरावृत्तं कियाः प्रशमयन्ति तम् । जगद्वितार्थं तत् सर्वं भगवन् ! वक्तुमर्हसि ॥ ९ ॥
तदप्रिवेशस्य वचो निशम्य गुहरच्चवीत् । ज्वराधिकारे यद्वाच्यं तत् सौम्य ! निखिलं शृणु ॥ १० ॥

Sir ! earlier you have mentioned fever as the chief among diseases and because of afflicting body, senses and mind being oldest of all the diseases and severe. Kindly tell us, for the well being of the world, regarding fever, the enemy of living beings, which is certain at the time of origin and destruction, its original source, initiation, effects, causes, prodroma, locations, severity, time, specific characters, types, symptoms of all the types, symptoms of immature and mature fever, management along with therapeutic treatment, signs during and after remission, what factors are to be avoided during convalescence and upto what period, even after remission what are the factors responsible for the relapse of fever and what is the therapeutic management of the relapsed fever.

The teacher after having heard the queries of Agniveśa said—O gentle ! now hear all whatever is to be said in the context of fever. [4-10]

ज्वरो विकारो रोगश्च व्याधिरातङ्क एव च । एकोऽर्थो नामपर्यायैर्विविधैरभिधीयते ॥ ११ ॥

Jwara (fever) is known by various synonyms such as vikāra, roga, vyādhī and ātanka. [11]

तस्य प्रकृतिरुद्दिष्टा दोषाः शारीरमानसाः । देहिनं न हि निर्दोषं ज्वरः समुपसेवते ॥ १२ ॥

The sources of origin of fever are the (deranged) dosas of body and mind because fever does not arise in the person devoid of the same. [12]

क्षयस्तमो ज्वरः पाप्मा मृत्युशोका यमात्मकाः । पञ्चत्वप्रत्ययान्तः क्लिश्यतां स्वेन कर्मणा ॥ १३ ॥
इत्यस्य प्रकृतिः प्रोक्ता,

Again, by nature fever is related to the god of death and is known as kṣaya (wasting), tamas (causing loss of consciousness), pāpmā (sinful) and mṛtyu (causing death) because it leads the person suffering from their own deeds to fiveness (death when only five mahābhūtas remain bereft of the consciousness). Thus is said the prakṛti (original source as well as nature of fever). [13]

प्रवृत्तिस्तु परिग्रहात् । निदाने पूर्वमुद्दिष्टा रुद्रकोपाच्च दारणात् ॥ १४ ॥

Initial appearance of fever is due to parigraha (receiving) and Rudra's wrath which is already mentioned in the section of diagnosis. (ch. I). [14]

द्वितीये हि युगे शर्वमकोधवत्तमास्थितम् । द्वियं सहस्रं वर्षणामसुरा अभिदुद्वुः ॥ १५ ॥
तपोविघ्नाशनाः कर्तुं तपोविघ्नं महात्मनः । पश्यन् समर्थश्चोपेक्षां चके दक्षः प्रजापतिः ॥ १६ ॥
पुनर्महेश्वरं भागं ध्रुवं दक्षः प्रजापतिः । यज्ञे न कल्पयामास प्रोच्यमानः सुरैरपि ॥ १७ ॥
ऋचः पशुपतेर्यश्च शैव्य आहुतयश्च याः । यज्ञसिद्धिप्रदास्ताभिर्हीनं चैव स इष्टवान् ॥ १८ ॥
अथोत्तीर्णवतो देवो बुद्ध्वा दक्षव्यतिकमम् । रुद्रो रौद्रं पुरस्कृत्य भावमात्मविदात्मनः ॥ १९ ॥

सुप्ता ललाटे चक्षुवै दग्ध्वा तानसुरान् प्रभुः । बालं कोधाग्निसन्ततमसूजत् सत्रनाशनम् ॥ २० ॥
 ततो यज्ञः स विध्वस्तो व्यथिताश्च दिवौकसः । दाहव्यथापरीताश्च भ्रान्ता भूतगणा दिशः ॥ २१ ॥
 अयेश्वरं देवगणः सह सप्तर्षिभिर्विमुम् । तमृग्निरस्तुवन् यावच्छैवे भावे शिवः स्थितः ॥ २२ ॥
 शिवं शिवाय भूतानां स्थितं ज्ञात्वा कृताङ्गिः । भिया भस्मप्रहरणखिशिरा नवलोचनः ॥ २३ ॥
 ज्वालामालाकुलो रौद्रो हस्यजह्नोदरः क्रमात् । कोधाग्निरुक्तवान् देवमहं कि करवाणि ते ॥ २४ ॥
 तमुवाचेश्वरः कोर्धं ज्वरो लोके भविष्यसि । जन्मादौ निधने च त्वमपचारान्तरेषु च ॥ २५ ॥

In the second age (tretā yuga) when Lord Śiva was observing the vow of wrathlessness (penance), the demons living on obstacles to penance, created mischief for thousand divine years in order to put obstacles in the penance of the great soul. Dakṣa Prajāpati (Lord of Progeny) though capable ignored even seeing all this. Moreover, he did not give due place to the offerings to Lord Śiva in the sacrifice (organised by him) inspite of having been advised by the gods to do so. Thus he made the sacrifice devoid of the mantras relating to the Lord of animals and offerings pertaining to Lord Śiva which were necessary for the success of the sacrifice. When after completion of the vow, the god Rudra came to know the lackings of Dakṣa, he, the knower of the self, came into the wrathful state and by creating a (third) eye in his forehead the potent one, reduced all these demons to ashes and created a boy, heated with the fire of anger, who could destroy the celebrations of the sacrifice. After this the sacrifice was destroyed, the gods were pained and the living beings afflicted with heat and pain were moving here and there in all directions. Then the congregation of gods along with the seven sages praised the omnipresent Lord with incantations till Lord Śiva returned to his normal benevolent state. Knowing that he is now in the benevolent mood the fire of wrath, which due to fear holds the weapon of ashes, possesses three heads, nine eyes, is disturbed with burning flames, fierce and gradually has short legs and belly, submitted to the Lord with folded hands—Now, sir! what should I do for you? The Lord replied to him—'You will be fever in the world during the birth and death and also in conditions of unwholesomeness. [15-25]

संतापः सारुचिस्तृष्णा साङ्गमदां हृदि व्यथा । ज्वरप्रभावो, जन्मादौ निधने च महत्तमः ॥ २६ ॥
 प्रकृतिश्च प्रवृत्तिश्च प्रभावश्च प्रदर्शितः ।

Effects of fever are pyrexia, anorexia, thirst, bodyache and distress in cardiac region. It is the great darkness during birth and death. Thus original source (including nature), initiation and effect (of fever) are said. [26]

निदाने कारणान्यष्टौ पूर्वोक्तानि विभागशः ॥ २७ ॥

The eight causes (of fever) have already been said separately in the section on diagnosis. [27]

आलस्यं नयने सास्ते जूमणं गौरवं कुमः । ज्वलनातपवायवम्बुभक्तिद्रेषावनिश्चितौ ॥ २८ ॥
अविपाकास्यवैरस्ये हानिश्च बलवर्णयोः । शीलवैकृतमल्पं च ज्वरलक्षणमग्रजम् ॥ २९ ॥

Prodromal symptoms of fever are lassitude, congested eyes, yawning, heaviness, exhaustion, unstable desire and aversion to fire, sun, air and water, indigestion, distaste in mouth, loss of strength and complexion and slight derangement in behaviour. [28-29]

केवलं समनस्कं च ज्वराधिष्ठानमुच्यते । शरीरं, बलकालस्तु निवाने सम्प्रदर्शितः ॥ ३० ॥

The location of fever is the entire body along with the mind. The time of exacerbation has already been said in the context of diagnosis. [30]

ज्वरप्रत्यात्मिकं लिङ्गं सन्तापो दैहमानसः । ज्वरेणाविशता भूतं न हि किञ्चिन्न तथ्यते ॥ ३१ ॥

The specific character of fever is excessive heat in body as well as mind because there is nobody who is not heated by the rising fever. [31]

द्विविधो विधिभेदेन ज्वरः शारीरमानसः । पुनश्च द्विविधो दृष्टः सौम्यशाश्वेय एव वा ॥ ३२ ॥
अन्तर्वेंगो वर्हिवेंगो द्विविधः पुनरुच्यते । प्राकृतो वैकृतश्चैव साध्यश्चासाध्य एव च ॥ ३३ ॥
पुनः पञ्चविधो दृष्टो दोषकालबलावलात् । संततः सततोऽन्येद्यस्तृतीयकचतुर्थकौ ॥ ३४ ॥
पुनराश्रयभेदेन धातूनां सतधा मतः । भिन्नः कारणभेदेन पुनरष्टविधो ज्वरः ॥ ३५ ॥

As regards classification, fever is of two types—somatic and psychic. Again it is of two types—saumya (predominant in soma) and āgneya (predominant in agni). It is again of two types—internal and external, natural and unnatural, curable and incurable. Again it is of five types according to strength and weakness of the timing of doṣa such as santatā (remittent), satatā (reising twice a day), anyeduṣka (quotidian), trtiyaka (tertian) and caturthaka (quartan). Again, according to location in dhātus, it is of seven types. According to etiology, it is again of eight types. [32-35]

शारीरो जायते पूर्वं देहे, मनसि मानसः । वैचित्यमरतिगर्द्धनिर्मनसस्तापलणम् ॥ ३६ ॥
इन्द्रियाणां च वैकृत्यं देहसंतापलक्षणम् ।

(Though fever is, by nature, psychosomatic), the somatic fever first arises in the body while the psychic fever starts with mind. Mental detraction, restlessness and malaise are the symptoms of psychic heat (affliction). Pyrexia also causes abnormality in senses. [36]

वातपित्तात्मकः शीतमुष्णं वातकफात्मकः ॥ ३७ ॥
इच्छत्युभयमेतत् ज्वरो व्यामिश्रलक्षणः ।

Fever predominant in vāta and pitta creates desire for cold while that in vāta and kapha for hot and for both when it is having combined symptoms. [37]

योगवाहः परं वायुः संयोगादुभयार्थकृत् ॥ ३८ ॥
दाहकृत्तेजसा युक्तः, शीतकृत् सोमसंश्रयात् ।

Vāyu is a good synergist which exerts both types of action on combination, such as when combined with agni (pitta) it produces heat but in conjunction with soma (kapha) it produces cold. [38]

अन्तर्दौहोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः ॥ ३९ ॥
सन्ध्यस्थिशूलमस्वेदो दोषवर्चोचिनिग्रहः । अन्तर्बेंगस्य लिङ्गानि ज्वरस्यैतानि लक्षयेत् ॥ ४० ॥
संतापोऽभ्यधिको वाहास्तृष्णादीनां च मार्दवम् । बहिर्बेंगस्य लिङ्गानि सुखसाध्यत्वमेव च ॥ ४१ ॥

More internal heat, thirst, delirium, increased respiration, giddiness, pain in joints and bones, lack of perspiration, obstruction in (elimination of) dosas and faeces—these are the symptoms of internal fever. Excessive external heat, mildness of thirst etc. along with easy curability—these are the symptoms of external fever. [39-41]

प्रकृतः सुखसाध्यस्तु वसन्तशरदुद्धवः । उष्णमुण्डेन संवृद्धं पित्तं शरदि कुप्यति ॥ ४२ ॥
चितः शीते कफश्वैव वसन्ते समुदीर्यते । वर्षास्वम्लविपाकभिरङ्ग्निरोषधिभिस्तथा ॥ ४३ ॥
संचितं पित्तमुद्रिकं शरद्यादित्यतेजसा । ज्वरं संजनयत्याशु तस्य चानुबलः कफः ॥ ४४ ॥
प्रकृत्यैव विसर्गस्य तत्र नानशानाद्यम् । अङ्ग्निरोषधिभिश्वैव मधुराभिश्चितः कफः ॥ ४५ ॥
हेमन्ते, सूर्यसंततः स वसन्ते प्रकृत्यति । वसन्ते श्लेष्मणा तस्माज्ज्वरः समुपजायते ॥ ४६ ॥

आदानमध्ये तस्यापि वातपित्तं भवेदनु ।

The natural fever arisen in the seasons of spring and autumn is easily curable. Pitta, being hot itself, gets aggravated further by hot and is thus vitiated in the autumn. Likewise, kapha accumulated in the cold (season) gets aggravated in the spring. In the rainy season, pitta is accumulated due to water and plants having amlavipāka (acidity on digestion) and the same being vitiated due to (intense) heat of the autumn gives rise to fever quickly. Here kapha associates as a subsidiary factor. In such condition, there is no harm by fasting because of the nature of visargā (releasing). On the other hand, kapha is accumulated due to sweet water and plants during hemanta (early winter) and gets vitiated in spring due to heat of the sun. Hence the person suffers from fever due to kapha in spring in the middle of the ādāna (receiving) period. Here vāta and pitta are associated as subsidiary factors. [42-46]

आदावन्ते च मध्ये च बुद्ध्वा दोषबलावलम् ॥ ४७ ॥
शरद्यसन्तयोर्विद्वाज्ज्वरस्य प्रतिकारयेत् ।

The wise physician should treat the case of fever in autumn and spring by considering strength and weakness of dosas in the beginning, the end and the middle. [47]

कालप्रकृतिसुहित्य निर्दिष्टः प्राकृतो ज्वरः ॥ ४८ ॥

प्रायेणानिलजो दुःखः कालेष्वन्येषु वैकृतः । हेतवो विविधास्तस्य निदाने संप्रदर्शिताः ॥ ४९ ॥
बलवत्स्वलपदेष्वेषु ज्वरः साध्योऽनुपद्रवः ।

The fever is termed as prākṛta (natural) on the basis of prakṛti (nature) of time but the vātika fever even a prākṛta one is often troublesome. The fever arises in seasons other than that responsible for vitiation of the concerned doṣa is known as ‘vaikṛta’ (unnatural) which is troublesome. Its various causes have been mentioned in the section on diagnosis. [48–49]

हेतुभिर्बहुभिर्जातो बलिभिर्बहुलक्षणः ॥ ५० ॥
ज्वरः प्राणान्तकृद्यथ शीघ्रमिन्द्रियनाशनः ।

Fever is curable if it is free from complications and is in persons having much strength and a little morbidity.

The fever is fatal if it is caused by numerous and potent etiological factors, has numerous symptoms and destroys the senses quickly. [50]

सप्ताहाद्वा दशाहाद्वा द्वादशाहात्तथैव च ॥ ५१ ॥
सप्रलापध्रमश्वासस्तीक्ष्णो हन्याज्ज्वरो नरम् ।

Acute fever associated with delirium, giddiness and dyspnoea kills a patient by a weak, ten or twelve days. [51]

ज्वरः क्षीणस्य शून्यस्य गम्भीरो दैर्घ्यरचिकः ॥ ५२ ॥
असाध्यो बलवान् यथ केशसीमन्तकृज्ज्वरः ।

Deep-seated, long-standing and severe fever and the one which marks the parting line of the hair (particularly) in emaciated and swollen persons is incurable. [52]

स्रोतोभिर्बिसृता दोषा गुरवो रसवाहिभिः ॥ ५३ ॥
सर्वदेहानुगाः स्त्रव्या ज्वरं कुर्वन्ति सन्ततम् । सप्ताहं वा दशाहं वा द्वादशाहं सुदुःसहः ॥ ५४ ॥
स शीघ्रं शीघ्रकारित्वात् प्रशमं याति हन्ति वा । कालदूष्यप्रकृतिभिर्दोषस्तुलयो हि सन्ततम् ॥ ५५ ॥
निष्पत्यनीकः कुरुते तस्माज्ज्वेयः सुदुःसहः । यथा धातुस्तथा मूर्च्छं पुरीषं चानिलादयः ॥ ५६ ॥
युगपश्चानुपद्यन्ते नियमात् सन्तते ज्वरे । स शुद्धया वाऽप्यशुद्धया वा रसादीनामशेषतः ॥ ५७ ॥
सप्ताहादिषु कालेषु प्रशमं याति हन्ति वा । यदा तु नातिशुध्यन्ति न वा शुध्यन्ति सर्वशः ॥ ५८ ॥
द्वादशैते समुहिष्टाः सन्ततस्याश्रयास्तदा । विसर्गं द्वादशे कृत्वा दिवसेऽप्यकलक्षणम् ॥ ५९ ॥
दुर्लभोपशमः कालं दीर्घमप्यनुवर्तते । इति बुद्ध्वा ज्वरं वैद्य उपकामेतु सन्ततम् ॥ ६० ॥
क्रियाकमविधौ युक्तः प्रायः प्रागपतर्पणैः ।

The heavy doṣas spread all over the body through the channels carrying rasa and stiffened give rise to santata jwara (remittent fever). Being unbearable and

quick-acting it gets subsided or kills the patient by the period of seven, ten or twelve days. Doṣa equal in respect of time, dūṣya (affected tissue) and constitution and having no counter-acting factor causes the remittent fever and as such is quite unbearable. In remittent fever, as a rule, vāta etc. also affect urine and faeces simultaneously as the dhātus. This fever gets subsided or becomes fatal in periods of a week etc. according to condition whether rasa etc. have been purified completely or not. When they are not purified completely or entirely the remittent fever gets lodged in the twelve entities (seven dhātus, three doṣas, urine and faeces). Thus even after remission on twelfth day, it continues hidden for a long time without responding to any treatment. Considering all this, the physician should treat the case of fever. Mostly in such management desaturating remedy is administered at first. [53-60]

रक्तधात्वाश्रयः प्राप्यो दोषः सततकं ज्वरम् ॥ ६१ ॥

सप्रत्यनीकः कुरुते कालवृद्धिक्षयात्मकम् । अहोरात्रे सततको द्वा कालावनुवर्तते ॥ ६२ ॥

Doṣa often lodged in rakta dhātu and with some counteracting factor causes satataka jwara which rises and falls according to corresponding time. The satataka jwara rises twice in twenty four hours. [61-62]

कालप्रकृतिदूष्याणां प्राप्यैवान्यतमाद्वलम् । अन्येयुष्कं ज्वरं दोषो रुद्धवा मेदोवहाः सिराः ॥ ६३ ॥

सप्रत्यनीको जनयत्येककालमहर्निशि । दोषोऽस्थिमज्जगः कुर्यात्तृतीयकचतुर्थकौ ॥ ६४ ॥

गतिद्वयेकान्तराऽन्येयुष्कोपस्योक्ताऽन्यथा परैः । अन्येयुष्कं ज्वरं कुर्यादपि संश्रित्य शोणितम् ॥ ६५ ॥

मांसस्नोतांस्यनुगतो जनयेत् तृतीयकम् । संश्रितो मेदसो मार्गं दोषपश्चापि चतुर्थकम् ॥ ६६ ॥

अन्येयुष्कः प्रतिदिनं दिनं हित्वा तृतीयकः । दिनद्वयं यो विश्रम्य प्रत्येति स चतुर्थकः ॥ ६७ ॥

Anyeduṣka (quotidian fever) is caused by doṣa which getting support from one of the factors such as time, constitution and dūṣya obstructs the vessels carrying medas in the presence of the counteracting factor. In this, fever rises once in twenty four hours. The doṣa lodged in asthi (bone) and majjā (marrow) causes tertian and quartan fevers. The paroxysm of doṣa is at the interval of two days, one day or daily. The others describe otherwise such as—quotidian fever is caused by the doṣa even if it is lodged in rakta. If it goes to the channels of māṃsa, it causes tertian fever while it gives rise to quartan fever if it is lodged in the channels of medas. The quotidian fever comes daily, the tertian on a day's interval and the quartan at the interval of two days. [63-67]

अधिशेते यथा भूमि बीजं काले च रोहति । अधिशेते तथा धातुं दोषः काले च कुप्यति ॥ ६८ ॥

स वृद्धिवलकालं च प्राप्य दोषस्तृतीयकम् । चतुर्थकं च कुरुते प्रत्यनीकवलक्षयात् ॥ ६९ ॥

As a seed lies dormant in the soil (for a while) and grows up in (favourable) time, doṣas stay in dhātus and get vitiated in opportune time. The doṣa having

attained exacerbation and timely strength due to weakening of the contracting factor gives rise to the tertian as well as the quartan fever. [68-69]

कृत्वा वेगं गतवलाः स्वे स्वे स्थाने व्यवस्थिताः । पुनर्विवृद्धाः स्वे काले ज्वरयन्ति नरं मलाः ॥७०॥

After the paroxysm, the dosas being weakend stay in their respective places and being reenforced in their opportune times again give rise to fever. [70]

कफपित्ताच्चिक्राही पृष्ठाद्रातकफात्मकः । वातपित्ताच्छिरोग्राही चिविधः स्यात्तीयकः ॥ ७१ ॥
चतुर्थको दर्शयति प्रभावं द्विविधं ज्वरः । जड्बास्यां श्लैष्मिकः पूर्वं शिरस्तोऽनिलसंभवः ॥ ७२ ॥

Tertian fever is of three types—

(1) Due to kapha and pitta starting from trika (sacral region) (2) due to vāta and kapha starting from the back and (3) due to vāta and pittā starting from head. likewise, the quartan fever has also two types of characters—one caused by kapha and starting from legs and the other caused vata and starting from head. [71-72].

विषमज्वर एवान्यश्चतुर्थकविपर्ययः । चिविधो धातुरेकैको द्विधातुस्थः करोति यम् ॥ ७३ ॥

The other type of viṣama jwara (intermittent fever) is the reverse quartan fever which is caused by the three dosas separately situated in two dhātus (asthi and majjā). [73]

प्रायशः सञ्चिपातेन दृष्टः पञ्चविधो ज्वरः । सञ्चिपाते तु यो भूयान् स दोषः परिकीर्तिः ॥ ७४ ॥

The five types of (intermittent) fever are often due to combination of all the three dosas but practically the dominant one is called as the cause. [74]

कृत्वहोरात्रदोषाणां मनसश्च बलावलात् । कालमर्थवशाच्चैव ज्वरस्तं तं प्रपद्यते ॥ ७५ ॥
गुरुत्वं दैन्यमुद्वेगः सदनं छर्यरोचकौ । रसस्थिते बहिस्तापः साङ्घमदो चिजूमणम् ॥ ७६ ॥
रक्तोष्णाः पिङ्कास्तृष्णा सरक्तं छ्रीवनं मुहुः । दाहराग्न्यममदप्रलापा रक्तसंस्थिते ॥ ७७ ॥
अन्तर्दीहः सतृष्णमोहः सगलानिः सृष्टुविट्कता । दौर्गन्धं गात्रविक्षेपो ज्वरे मांसस्थिते भवेत् ॥ ७८ ॥
स्वेदस्तीवा पिपासा च प्रलापो वम्यमीक्षणशः । स्वगृधस्यासहत्वं च मेदःस्थे ग्लान्यरोचकौ ॥ ७९ ॥
विरेकवमने चोभे सास्थिमेदं प्रकूजनम् । विक्षेपणं च गात्राणां श्वासश्चास्थितगते ज्वरे ॥ ८० ॥
द्विका श्वासस्तथा कासस्तमसश्चातिदर्शनम् । मर्मच्छेदो वहिः शैत्यं दाहोऽन्तश्चैव मज्जगे ॥ ८१ ॥
शुक्रस्थानगतः शुक्रमोक्षं कृत्वा विनाश्य च । प्राणं वायवस्त्रोमैश्च सार्धं गच्छत्यसौ विभुः ॥ ८२ ॥
रसरक्ताश्रितः साध्यो मेदोमांसगतश्च यः । अस्थिमज्जगतः कुच्छः शुक्रस्थो नैव सिद्धयति ॥ ८३ ॥

Fever rises in a particular time due to strength or otherwise of the season, day and night, dosas and deeds.

Heaviness, anxious expression, agitation,'malaise, vomiting, anorexia, external heat, body-ache and yawning—these are the symptoms of the fever located in rasa (dhātu).

Red and hot boils, thirst, frequent haemoptysis, burning sensation, redness, giddiness, narcosis and delirium are the symptoms of fever located in rakta (dhātu).

Internal heat, thirst, fainting, malaise, diarrhoea, foul smell and convulsions are the symptoms of the fever located in māṃsa (dhātu).

Perspiration, excessive thirst, delirium, frequent vomiting, intolerance to own smell, malaise and anorexia—these are the symptoms of the fever located in medas (dhātu).

Diarrhoea, vomiting, tearing pain in bones, groaning, convulsions and dyspnoea—these are the symptoms of the fever located in asthi (dhātu).

Hiccup, dyspnoea, cough, darkness before eyes, cutting pain in vital parts, externally cold but internally burning sensation—these are the symptoms of the fever located in majjā (dhātu).

The fever located in śukra (dhātu) liberates semen, destroys the vital strength and departs from the body along with vāyu, agni (pitta) and soma (kapha).

The fever located in rasa and rakta is curable; that located in māṃsa, medas, asthi and majjā is curable with difficulty and that located in śukra is incurable. [75-83]

हेतुभिर्लक्षणैश्चोक्तः पूर्वमष्टविधो ज्वरः । समासेनोपदिष्टस्य व्यासतः शृणु लक्षणम् ॥ ८४ ॥
 शिरोरुक् पर्वणं भेदो दाहो रोग्नां प्रहर्षणम् । कण्ठास्यशोषो वमयुस्तृष्णा मूर्छां ध्रमोऽरुचिः ॥ ८५ ॥
 स्वप्ननाशोऽतिवाग्जृम्भा वातपित्तज्वराकृतिः । शीतको गौरवं तन्द्रा स्तैमित्यं पर्वणां च रुक् ॥ ८६ ॥
 शिरोग्रहः प्रतिश्यायः कासः स्वेदाप्रवर्तनम् । सन्तापो मध्यवेगश्च वातश्चेष्टमज्वराकृतिः ॥ ८७ ॥
 मुहुर्दाहो मुहुः शीतं स्वेदः स्तम्भः मुहुर्मुहुः । मोहः कासोऽरुचिस्तृष्णा श्लेष्मपित्तप्रवर्तनम् ॥ ८८ ॥
 लिप्तिकास्यता तन्द्रा श्लेष्मपित्तज्वराकृतिः । इत्येते द्रन्द्रजाः प्रोक्ताः

The eight types of fever have been described with regard to their etiology and symptoms collectively and now their symptoms are being described individually.

Headache, tearing pain in smaller joints, burning sensation, horripilation, dryness of throat and mouth, vomiting, thirst, fainting, giddiness, anorexia, insomnia, delirium, yawning—these are the symptoms of fever caused by vāta and pitta.

Feeling of cold, heaviness, drowsiness, feeling of wetness, pain in smaller joints, headache, coryza, cough, lack of perspiration, pyrexia and medium intensity—these are the symptoms of fever caused by vāta and kapha. Frequent alternate feeling of cold and heat, frequent alternate perspiration and non-perspiration, fainting, cough, anorexia, thirst, discharge of mucus and bile, sliminess and bitterness in mouth and drowsiness—these are the symptoms of fever caused by kapha and pitta. Thus the fever caused by duals (two doshas jointly) are described. [84-88]

सन्निपातज उच्यते ॥ ८९ ॥

सन्निपातजवरस्योर्ध्वं त्रयोदशविधस्य हि । प्राक्सूचितस्य वक्ष्यामि लक्षणं वै पृथक् पृथक् ॥ ९० ॥
 भ्रमः पिपासा दाहश्च गौरवं शिरसोऽतिरुक् । वातपित्तोल्बणे विद्यालिङ्गं मन्दकफे ज्वरे ॥ ९१ ॥
 शैत्यं कासोऽरुचिस्तन्द्रापिपासादाहग्वयथाः । वातश्लेष्मोल्बणे व्याधौ लिङ्गं पित्तावरे विदुः ॥ ९२ ॥
 छर्दिः शैत्यं सुहुर्दाहस्तृष्णा मोहोऽस्थिवेदना । मन्दवाते व्यवस्थन्ति लिङ्गं पित्तकफोल्बणे ॥ ९३ ॥
 सन्ध्यस्थितिशिरसः शूलं प्रलापो गौरवं भ्रमः । वातोल्बणे स्याद् द्व्यनुगे तृष्णा कण्ठास्यशुष्कता ॥ ९४ ॥
 रक्तविष्मूत्रता दाहः स्वेदस्तृद् बलसंक्षयः । मूल्ढा चेति त्रिदोषे स्यालिङ्गं पित्ते गरीयसि ॥ ९५ ॥
 आठस्यारुचिहृष्टासदाहवम्यरतिभ्रमैः । कफोल्बणं सन्निपातं तन्द्राकासेन चादिशेत् ॥ ९६ ॥
 प्रतिशया छर्दिरात्लस्यं तन्द्राऽरुच्यग्निमार्दवम् । हीनवाते पित्तमध्ये लिङ्गं श्लेष्माधिके मतम् ॥ ९७ ॥
 हारिद्रभूत्रनेत्रत्वं दाहस्तृष्णा भ्रमोऽरुचिः । हीनवाते मध्यकफे लिङ्गं पित्ताधिके मतम् ॥ ९८ ॥
 शिरोरुग्वेपथः श्वासः प्रलापश्लेष्मोरोचकौ । हीनपित्ते मध्यकफे लिङ्गं स्यान्मारुताधिके ॥ ९९ ॥
 शीतको गौरवं तन्द्रा प्रलापोऽस्थिशिरोऽतिरुक् । हीनपित्ते वातमध्ये लिङ्गं श्लेष्माधिके विदुः ॥ १०० ॥
 श्वासः कासः प्रतिशयायो मुखशोषोऽतिपार्षवरुक् । कफहीने पित्तमध्ये लिङ्गं वाताधिके मतम् ॥ १०१ ॥
 वर्चोभेदोऽग्निदौर्बल्यं तृष्णा दाहोऽरुचिभ्रमैः । कफहीने वातमध्ये लिङ्गं पित्ताधिके विदुः ॥ १०२ ॥
 सन्निपातजवरस्योर्ध्वमतो वक्ष्यामि लक्षणम् । क्षणे दाहः क्षणे शीतप्रस्थिसन्धिशिरोरुजा ॥ १०३ ॥
 साम्नावे कलुषे रक्ते निभुमे चापि दर्शने । सस्वनौ सरुजौ कण्ठं शूकैरिवावृतः ॥ १०४ ॥
 तन्द्रा मोहः प्रलापश्च कासः श्वासोऽरुचिभ्रमैः । परिदग्धा खरस्पर्शा जिह्वा स्नस्ताङ्गता परम् ॥ १०५ ॥
 ष्टीवनं रक्तपित्तस्य कफेनोनिमश्रितस्य च । शिरसो लोठनं तृष्णा निद्रानाशो हृदि व्यथा ॥ १०६ ॥
 स्वेदमूत्रपुरीषाणां चिरादर्शनमल्पशः । कृशत्वं नातिग्रात्राणां प्रततं कण्ठकूजनम् ॥ १०७ ॥
 कोठानां श्यावरकानां मण्डलानां च दर्शनम् । मूकत्वं स्रोतसां पाको गुरुत्वमुदरस्य च ॥ १०८ ॥
 चिरात् पाकश्च दोषाणां सन्निपातजवराङ्गतिः ।

Now the fever caused by aggregation (of three dosas) is being said. (I) will describe hereafter the symptoms of the thirteen types of sannipātajwara (fever caused by aggregate) separately indicated earlier.

Giddiness, thirst, burning sensation, heaviness, excessive pain in head—these are the symptoms in fever caused by vāta-pitta as severe and kapha as mild.

Cold sensation, cough, anorexia, drowsiness, thirst, burning sensation, pain, distress—these are the symptoms in fever caused by severe vāta and kapha and mild pitta.

Vomiting, alternating cold and hot sensation, thirst, fainting, pain in bones—these are the symptoms in fever caused by severe pitta and kapha and mild vāta.

Pain in joints, bones and head, delirium, heaviness, giddiness, thirst, dryness of throat and mouth—these symptoms are found in fever caused by severe vāta with subsidiary pitta and kapha.

Red faeces and urine, burning sensation, sweating, thirst, weakness and fainting—these are the symptoms in fever caused by severe pitta (with subsidiary vāta and kapha).

Lassitude, anorexia, burning sensation, vomiting, restlessness, giddiness, drowsiness and cough—these are the symptoms of fever caused by severe kapha (with subsidiary vāta and pitta).

Coryza, vomiting, lassitude, drowsiness, anorexia, poor digestion—these are the symptoms of fever caused by severe kapha, moderate pitta and mild vāta.

Yellow urine and eyes, burning sensation, thirst, giddiness and anorexia are symptoms of fever caused by severe pitta, moderate kapha and mild vāta.

Headache, tremors, dyspnoea, delirium, vomiting and anorexia are the symptoms of fever caused by severe vāta, moderate kapha and mild pitta.

Feeling of cold, heaviness, drowsiness, delirium, excessive pain in bones and head are the symptoms of fever caused by severe kapha, moderate vāta and mild pitta.

Dyspnoea, cough, coryza, dryness of mouth, and excessive chest pain are the symptoms of fever caused by severe vāta, moderate pitta and mild kapha.

Diarrhoea, poor digestion, thirst, burning sensation, anorexia and giddiness are the symptoms of fever by severe pitta, moderate vāta and mild kapha.

Hereafter (I) will describe the symptoms of the sannipāta jwara (caused by all the three dosas with equal severity) such as—momentary sensations of heat and cold, pain in bone joints and head; tearful, dirty, red and crooked eyes, ears with tinnitus and pain, throat as if covered with awns, drowsiness, fainting, delirium, cough, dyspnoea, anorexia, giddiness; tongue as if charred and roughened, excessive laxity in organs, haemoptysis, turning of head, thirst, insomnia, cardiac pain, delayed and little elimination of sweat, urine and faeces, limbs not much emaciated, continuous groaning, appearance of rashes and blackish and reddish patches, muteness, inflammation in channels, heaviness in abdomen and delayed digestion of dosas. [89-108]

दोषे विवर्जे नष्टेऽप्तौ सर्वसंपूर्णलक्षणः ॥ १०९ ॥
सन्निपातज्वरोऽसाध्यः कुच्छ्रसाध्यस्त्वतोऽभ्यथा ।

Sannipāta jwara is incurable if dosas are bound up (not eliminated), power of digestion is lost and the symptoms are present in entirety and full otherwise it is curable with difficulty. [109]

निदाने त्रिविधा प्रोक्ता या पृथग्जज्वराकृतिः ॥ ११० ॥
संसर्गसन्निपातानां तया चोक्तं स्वलक्षणम् ।

The specific features of dual and aggregate fevers should be known by the features of the three types of individual fever already described in the section on diagnosis. [110]

आगन्तुरष्टमो यस्तु स निर्दिष्टश्चतुर्विधः ॥ १११ ॥
अभिघाताभिषङ्गाभ्यामभिचाराभिशापतः । शख्लोष्टकशाकाष्टमुष्टयरक्तिलद्विजैः ॥ ११२ ॥
तद्विधैश्च हते गात्रे ज्वरः स्यादभिघातजः । तवाभिघातजे वायुः प्रायो रक्तं प्रदूषयन् ॥ ११३ ॥
सव्यथाशोफवैवर्ण्यं करोति सरुजं ज्वरम् ।

The exogenous fever, the eighth one, is mentioned as of four types such as caused by injury, ill attachment, exorcism and cursing. That caused by injury comes forth where the body is injured with weapon, brickbat, whip, wood stick, fist, slap, teeth or other such means. In such condition, due to injury vāyu gets aggravated and often affecting blood produces fever along with pain, swelling, abnormality in colour and distress. [111-113]

कामशोकभयकोर्धैरभिषक्तस्य यो ज्वरः ॥ ११४ ॥

सोऽभिषङ्गाज्वरो ज्वेयो यथ भूताभिषङ्गजः । कामशोकभयाद्वायुः, कोधान् पित्तं, त्रयो मलाः ॥ ११५ ॥
भूताभिषङ्गात् कुप्यन्ति भूतसामान्यलक्षणाः । भूताधिकारे व्याख्यातं तदप्रविधलक्षणम् ॥ ११६ ॥
चिष्वृक्षानिलस्पर्शात्तथाऽन्यैर्विषप्रसंभवैः । अभिषक्तस्य चाप्याहुज्वरमेकेऽभिषङ्गजम् ॥ ११७ ॥
चिकित्सया विषच्छयैव स शमं लभते नरः । अभिचाराभिशापाभ्यां सिद्धानां यः प्रवर्तते ॥ ११८ ॥
सन्निपातज्वरो धोरः स विज्वेयः सदुः सहः । सन्निपातज्वरस्योक्तं लिङ्गं यत्स्य तत् स्मृतम् ॥ ११९ ॥
चित्तेन्द्रियशरीराणामर्तयोऽन्याश्च नैकशः । प्रयोगं त्वभिचारस्य दृष्टा शापस्य चैव हि ॥ १२० ॥
स्वयं श्रुत्वाऽनुमानेन लक्ष्यते प्रशमेन वा । वैविष्यादभिचारस्य शापस्य च तदाभ्यक्ते वा ॥ १२१ ॥
यथाकर्मप्रयोगेण लक्षणं स्यात् पृथग्विधम् । ध्याननिःश्वासबहुलं लिङ्गं कामज्वरे स्मृतम् ॥ १२२ ॥
शोकजे वास्पवहुलं त्रासप्रायं भयज्वरे । कोधजे बहुसंरम्भं भूतावेशे त्वमानुपम् ॥ १२३ ॥
मूर्च्छामोहमदग्लानिभूयिष्टं विषसंभवे । केषाञ्चिदेषां लिङ्गानां संतापो जायते पुरः ॥ १२४ ॥
पश्चात्तुल्यं तु केषाञ्चिदेषु कामज्वरादिषु । कामादिजानामुहिष्टं ज्वराणां यद्विशेषणम् ॥ १२५ ॥
कामादिजानां रोगाणामन्येषामपि तत् स्मृतम् । मनस्यभिहते पूर्वं कामाद्यैर्न तथा बलम् ॥ १२६ ॥
ज्वरः प्राप्नोति वातायैर्देहो यावत् दूष्यति । देहे चाभिद्रुते पूर्वं वाताद्यैर्न तथा बलम् ॥ १२७ ॥
ज्वरः प्राप्नोति कामाद्यैर्मनो यावत् दूष्यति ।

Fever caused by ill attachment with passion, anxiety, fear or anger and also by infection of organisms is know 'abhiṣaṅga jwara'. Passion, anxiety and fear aggravate pitta and infection of organisms aggravate all the three dosas manifesting symptoms according to the organism concerned. Eight types of such syndromes have been described in the context of bhūtas (evil spirits or organisms). Some also take the

fever caused by contact of poisonous air as abhiṣaṅgaja which gets pacified by the anti-poison treatment. The fever caused by exorcism and cursing of the accomplished persons is associated with all the dosas vitiated and is very severe and unbearable. It exhibits symptoms of sannipāta jwara along with other afflictions of mind, senses and body. The application of exorcism is known by seeing and hearing himself or by inference through its pacification. Due to variousness of exorcism and cursing, the symptoms in respective cases are observed differently according to practice and application. In the fever caused by passion, the symptoms are predominantly with meditation and long breath. Likewise, the fever caused by anxiety has predominantly tears (in eyes), that caused by fear has terror, the fever caused by anger has intense agitation and in case of infection of evil spirit or (organism) the patient exhibits superhuman or abnormal characters. In the fever caused by poisonous contact predominant symptoms are fainting, confusion, narcosis and malaise. In some cases, fever rises before the above symptoms appear while in other cases it comes forth after them or simultaneously with them. The features of the fevers caused by passion etc. are also found in other diseases caused by them. (In fact the above symptoms are psychosomatic). On infliction of mind with passion etc. the fever does not get strength until the body is affected with vāta etc. Similarly, on infliction of the body with vāta etc., the fever does not get hold until the mind is affected with passion etc. [114-127]

ते पूर्वं केवलाः पश्चात्त्रिजैव्यामिश्रलक्षणाः ॥ १२८ ॥

हेत्वौषधविशिष्टात्थ भवन्त्यागन्तवो ज्वराः ।

The exogenous fevers are at first unstinted but later on get symptoms combined with those of innate factors. They are also specific in respect of etiology and therapeutics. [128]

संसृष्टाः सञ्चिपतिताः पृथग्वा कुपिता मलाः ॥ १२९ ॥

रसाख्यं धातुमन्वेत्य पर्किं स्थानान्विरस्य च । स्वेन तेनोष्मणा चैव कृत्वा देहोष्मणो बलम् ॥ १३० ॥

ओतांसि रुद्ध्वा संप्राप्ताः केवलं देहमुख्यणाः । संतापमधिकं देहे जनयन्ति नरस्तदा ॥ १३१ ॥

भवत्युत्युष्णसर्वाङ्गो ज्वरितस्तेन चोच्यते ।

The vitiated dosas, duals, aggregated or single, associate them with rasa dhātu while expelling the agni from its place and adding to the body-heat with their own heat and the heat of (displaced) agni, also blocking the channels spread all over the body with aggravation and thus produce pyrexia. The patient gets his entire body heated and thus is said as suffering from fever. [129-131]

ओतसां संनिद्धत्वात् स्वेदं ना माधिगच्छति ॥ १३२ ॥

स्वस्थानात् प्रव्युते चामौ प्रायशस्तरणे ज्वरे । अरुचिश्चाविपाकश्च गुरुत्वमुदरस्य च ॥ १३३ ॥

The patient (of fever) does not get perspiration due to blocking of channels. During the stage of acute or immature (āma) fever, he suffers from anorexia, indigestion and heaviness in abdomen. [132-133]

हृदयस्याविशुद्धिभूतं तन्द्रा चालस्थमेव च । ज्वरोऽविसर्गी बलवान् दोषाणामप्रवर्तनम् ॥ १३४ ॥
लालाप्रसेको हृद्दासः भुजाशो विरसं मुखम् । स्तब्धसुतगुरुत्वं च गात्राणां बहुमूच्छता ॥ १३५ ॥
न विद्धि जीर्णा न च श्लानिर्जरस्यामस्य लक्षणम् । ज्वरवेगोऽधिकस्तुष्णा प्रलापः श्वसनं ध्रमः ॥ १३६ ॥

मलप्रवृत्तिरुक्तलेशः पच्यमानस्य लक्षणम् ।

Impurity of heart, drowsiness, lassitude, continuous and high fever, non-elimination of doṣas, excessive salivation, nausea, loss of appetite, distaste in mouth, limbs as stiffened, numbed and heavy, polyuria, stool immature and absence of emaciation—these are the symptoms of āma (immature) fever. High fever, thirst, delirium, dyspnoea, giddiness, elimination of excrements and nausea—these are the symptoms of pacyamāna (maturing) fever. [134-136]

शुत् क्षामता लघुत्वं च गात्राणां ज्वरमार्दनम् ॥ १३७ ॥
दोषप्रवृत्तिरुक्ताहो निरामज्वरलसामयम् ।

Appetite, emaciation, lightness in body, mild fever, elimination of doṣas, passing of eight days—these are the features of nirāma (mature) fever. [137]

निरामज्वरे दिवास्वप्नानाभ्यङ्गाश्चमैभुनम् ॥ १३८ ॥
कोधप्रवातव्यायामान् कषायांश्च विवर्जयेत् ।

In acute fever, one should avoid day-sleep, bath, massage, solid diet, sexual intercourse, anger, wind, exercise and also extracts (of drug). [138]

ज्वरे लघुनमेवादाहुपदिष्टमृते ज्वरात् ॥ १३९ ॥
क्षयानिलभयकोधकामशोकथमोद्भवात् ।

In fever, first of all, lightening therapy is recommended except in that caused by wasting, vāta. fear, anger, passion, anxiety and exertion. [139]

लघुनेन सर्वं नीते दोषे संशुक्षितेऽनले ॥ १४० ॥
विज्वररत्वं लघुत्वं च शुच्चैवास्योपजायते । प्राणाविरोधिना वैनं लघुनेनोपपारयेत् ॥ १४१ ॥
श्लानिलभयकोधकामशोकथमोद्भवात् ।

Due to lightening morbidity is alleviated and (digestive) fire is kindled, consequently apyrexia, lightness and appetite arise. Lightening therapy which does not conflict with the strength of the patient should be applied because health depends on strength which the therapeutic management is intended for. [140-141]

लघुनं स्वेदनं कालो यथाग्वस्तिक्को रसः ॥ १४२ ॥
पाचनान्यविपक्कानां दोषाणां तरुणे ज्वरे ।

In acute fever lightening, sweating, time, gruels and bitters are digestive for immature dosas. [142]

तृष्ण्यते सलिलं चोषां दयाद्वातकफज्वरे ॥ १४३ ॥
मुखोथे पैस्ति के वाय शीतलं तिक्ककैः शृतम् । दीपनं पाचनं चैव ज्वरस्मुभयं हि तत् ॥ १४४ ॥
ओतसां शोधनं बलं खचिस्वेदकरं शिवम् ।

In condition of thirst, hot water should be given in vātakaphaja fever while in that caused by wine and pitta cold water boiled with bitters is advisable. Both the above types of water are appetiser, digestive, anti-pyretic, channel-cleansing, strength-promoting, producing relish and sweating and are wholesome. [143-144]

मुस्तपर्पटकोशीरचन्दनोदीच्यनागर्तः ॥ १४५ ॥
शृतशीतं जलं दयाद् पिपासाज्वरशान्तये ।

Water boiled with muṣṭa, parpaṭaka, uśira, candana, udicya and śunṭhi and self-cooled should be administered to alleviate thirst and fever. [145]

कफप्रधानानुत्क्लिलश्टान् दोषानामाशयस्थितान् ॥ १४६ ॥
शुद्ध्या ज्वरकरान् काले घम्यानां वमनैर्हरेत् ।

In fever which is caused predominantly by aggravated kapha situated in āmāśaya (stomach) with tendency to come out and the patient is fit for vomiting the dosas should be eliminated by administering emetics. [146]

अनुपस्थितदोषाणां वमनं तदणे ज्वरे ॥ १४७ ॥
हृद्रोगं श्वासमानाहं मोहं च जनयेद्भृशम् । सर्वदेहानुग्राः सामा धातुस्था सत्तुनिर्दराः ॥ १४८ ॥
दोषाः फलानामामानां स्वरसा इव सात्ययाः ।

If emetic is administered in acute fever when the dosas are not tending to come out it is liable to produce heart-disease, dyspnoea, hardness in bowels and mental disturbance. To make an attempt to eliminate the dosas which are spread all over the body, associated with āma, seated in dhātu and extractable with difficulty is risky like making an attempt to extract juice from unripe fruits. [147-148]

वमितं लक्षितं काले यवागूभिरुपाचरेत् ॥ १४९ ॥
यथास्वौषधसिद्धाभिर्षट्पूर्वाभिरादितः । यावज्ज्वरमृदुभावात् षडहं वा विचक्षणः ॥ १५० ॥
तस्याग्निदीप्यते ताभिः समिन्द्रियिपावकः । ताथ भेषजसंयोगाल्प्युत्त्वाव्याग्निदीपनाः ॥ १५१ ॥
बातमूलपुरीषाणां दोषाणां चानुलोमनाः । स्वेदनाय द्रवोष्णत्वाद्द्रवत्वात्तृप्रशान्तये ॥ १५२ ॥
आहारभावात् प्राणाय सरत्वाल्पाघवाय च । ज्वरञ्ज्यो ज्वरसात्म्यत्वात्समात् पेयाभिरादितः ॥ १५३ ॥
ज्वरानुपचरेद्दीमानृते मध्यस्मुत्थितात् । मदात्यये मध्यनित्ये प्रीध्मे पित्तकफाधिके ॥ १५४ ॥
ऊर्ध्वंगे रक्तपित्ते च यवागूर्णं हिता ज्वरे ।

After emesis and lightening the patient should be provided with gruels in time cooked with respective drugs starting with scum-gruel in the beginning till the fever comes down or for six days. By this agni is stimulated like fire by fuel. Due to medication and lightness, they are appetiser, carminative for wind, urine, faeces and dosas; due to being hot and liquid they are diaphoretic; due to being liquid they alleviate thirst, due to being nutrient they provide strength; due to being laxative they produce lightness and due to being suitable in fevers they act as antipyretic. Hence the wise physicians, from the very beginning, manage the cases of fever with gruels except in that caused by wine. Gruel is not advised in fever associated with alcoholism, alcoholic addicts, in summer, having predominance of pitta and kapha or with upward internal haemorrhage (haemoptysis, epistaxis etc.). [149-154]

तत्र तर्पणमेवामे प्रयोजयं लाज्जसक्तभिः ॥ १५५ ॥
ज्वरापदैः फलरसैर्युक्तं समधुशर्करम् ।

In such cases, saturating drinks of parched paddy flour or antipyretic fruit juice should be given along with honey and sugar. [155]

ततः सात्म्यबलापेक्षी भोजयेज्जीर्णतर्पणम् ॥ १५६ ॥

तनुना मुद्रयूषेण जाङ्गलानां रसेन वा । अन्नकालेषु चाप्यस्मै विधेयं दन्तधावनम् ॥ १५७ ॥
योऽस्य वक्त्ररसस्तस्माद्विपरीतं प्रियं च यत् । तदस्य मुखवैश्वाद्यं प्रकाङ्क्षां चान्नपानयोः ॥ १५८ ॥
धत्ते रसविशेषाणामभिज्ञत्वं करोति यत् । विशोध्य द्रुमशाखाग्रैरास्यं प्रक्षाल्य चासकृत् ॥ १५९ ॥
मस्तिष्ठुरसमद्याद्यैर्यथाहारमधान्त्यात् ।

Considering suitability and strength, these diets should be given along with green gram soup or soup of the meat of wild animal after the saturating drink is digested. At the time of meal, the patient should be advised to brush his teeth with a twig which has taste contrary to that of his mouth and is according to his liking. This produces non-sliminess in mouth, desire for food and drinks and sharpened perception of the taste sensation. After cleaning his teeth with the plant-twig and washing his mouth many times, he should take meal along with curd-water, sugarcane juice, wine etc., as directed. [156-159]

पाचनं शमनीयं वा कथायं पाययेद्दिष्टक् ॥ १६० ॥
ज्वरितं पडहेऽतीते लघ्वन्नप्रतिभोजितम् ।

In case of fever, after six days have passed, the physician after giving eight diet should administer digestive or pacifying extract of drugs. [160]

त्तम्यन्ते न विपच्यन्ते कुर्वन्ति विषमज्वरम् ॥ १६१ ॥

दोषा बद्धाः कथायेण स्तम्भित्वात्तरुणे ज्वरे । न तु कल्पनमुद्दिश्य कथायः प्रतिविध्यते ॥ १६२ ॥